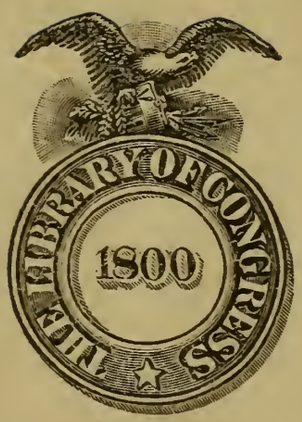
THE CHRIST OF THE CHURCH

J. V. COOMBS



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THE CHRIST OF THE CHURCH

Sermons, Lectures and Illustrations

BY

J. V. COOMBS

Author of "Religious Delusions," "Campaigning for Christ," "Christian Evangelism," "Normal Elocution," etc.

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DEDICATION

TO the fifteen thousand Christians that I have enlisted under the banner of Christ this volume is affectionately dedicated as a token of love and fellowship.

THE AUTHOR

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PREFACE

I have spoken in every State and Territory in the Union, and preached about nine thousand sermons. In addition to my regular evangelistic work, I have delivered nearly one thousand lectures, public addresses and Commencement orations. About fifteen thousand people have been added to the church under my ministry. Many of these people, the best friends I have on earth, have urged me to give to the public a book of sermons and lectures.

I have granted their request, and here offer this book of sermons, lectures anl illustrations. Through this book I hope to renew my companionship with those who are dear to me.

J. V. Coombs.

I.

THE CHRIST OF THE CHURCH

"Christ also loved the church, and gave himself up for it."—Eph. 5:25.

"Ye also, as living stones, are built up a spiritual house."—1 Pet. 2:5.

The man of Tarsus, breathing threatening and slaughter, was on his way to Damascus, when Jesus appeared unto him and said, "Why do you persecute me?" "Who are you?" was the reply. "I am Jesus, whom you persecute." Paul was startled. When had he persecuted Jesus? To his wonder and amazement, he realized that Jesus is living and is identified with the church, and that to persecute the church is to persecute the Christ of the church.

From that time until his death he had but two themes, the church, and the Christ of the church. He ransacked his vocabulary of words to find figures to exalt, adorn and beautify the church. In his most matchless flights of oratory, his theme was the church. He saw the church as the household of God, the whole family in heaven and earth, the temple of God, the body of Christ, the pillar of truth, and last the loving bride of the Redeemer.

It dawned upon him that to ignore the church is to ignore the Christ of the church, and to persecute the church is to persecute the Christ. Happy are we if we see these great truths as Paul saw them. I have no sympathy with the sentiment that applauds the name of Christ and hisses the church. To hiss the church is to hiss the Christ of the church. Neither do I have any patience with that other sentiment that is often manifested in some of our union revivals, that a man can be a Christian and not in the church. It is nothing unusual to hear men say, "Oh, yes, I am a Christian, but not a member of the church." That is false; every Christian on earth is in the church. To be a Christian is to be in the body of Christ, the church. To ignore the church is to ignore the Christ of the church, to neglect the church is to neglect Christ, and to be out of the church is to be out of Christ.

The church is a divine institution, perfect and above criticism. The church includes all who are followers of Christ, and excludes all who are not. The word "church," in the New Testament, refers to all believers in Christ. Until Paul came exalting the church in figures, the divine writers referred to it merely as "the church." It was not modified.

"Tell it to the church" (Matt. 18:17).

"Great fear came upon the church" (Acts 2:47).

"There was a great persecution against the church" (Acts 8:1).

"They assembled with the church" (Acts 11:26).

"Christ also loved the church, and gave himself for it" (Eph. 5:25).

"Unto the angel of the church at Sardis" (Rev. 3:1).

These writers do not limit or qualify the word "church." It was not the church of Christ, or Baptist, or Lutheran Church; just the church. Were it not for our divided condition it would not be necessary for us to say the Christian Church, or Baptist Church, or the M. E. Church, but merely the church. Then we would say the church at Danville, the church worshiping on Walnut Street in Cincinnati, the church at work on Main Street, the North Park Church. I am not sure but that we, as a people, would have less annoyance if we had used just the word "church" to designate this movement.

The church includes all that the *Christian church* includes. "Christian" adds nothing to its meaning. But the objector will say: "Oh, there are other religious societies that claim to be churches. There would be no distinction. We would have to explain all the time." True, but do they not claim to be churches of Christ

also? Do we not have to explain all the time when we say "Christian church"? The other religious societies limit and qualify all the time by saying M. E. Church, Lutheran Church, Presbyterian Church. They never use the word without qualifying it. Let them qualify it. We use the word without qualification. We speak of the church as the temple of God. Jesus purchased the church with his own blood (Acts 20: 28). The church exhausts the Bible meaning of the word. The church was the kingdom of which the prophet foretold, that David sang about, that Daniel saw in a vision, and the pearl that the merchant sought. If we had always referred to this current Reformation as the church, everybody would understand it, just as well as when we say the church of Christ.

The church is a spiritual house, hence perfect. It is the body of Christ and there are no defects upon his body. It is the temple of God, and Paul says, "The temple of God is holy"—perfect. Jesus loved the church and gave himself for it. It is "without spot, wrinkle or blemish" (Eph. 5: 25). Jesus is the Head of the church, hence he controls it and owns it. The Head is perfect and so is the body. The church is the bride of the Redeemer and hence above criticism. To criticize the church is to criticize the Christ. You can not separate Jesus from the perfect gospel, or the gospel from the

perfect church. Neither Jesus nor the divine writers ever once criticized the church. The criticism was upon the angel of the church, the preacher. Jesus and Paul criticized severely the individual member and lukewarm congregation, but no fault was found with the body of Christ, the church universal.

The local church in Ephesus was not above criticism. We must make a distinction between the local congregation governed and controlled by men, and the church universal managed by Jesus. The church universal is a spiritual house, headquarters in heaven, and no abiding-place on earth. It can not transact business or own property. It has no authority on earth. All authority is in the Head of the church of Christ. It is controlled by the Master. The local congregation is managed by men, hence it may blunder and be criticized. All criticism made by the divine writer was made upon the individual or the local congregation. The local congregation at Laodicea, like Ephesus, had become lukewarm and needed reproof. In that congregation there were some saints, some who had forgotten their first love, and others who had crept in, and had never been adopted into Christ, hence did not belong to the church of Christ.

A thing may be in the body and not part of it. An Englishman may be in the United States and not a part of this government. Christ's

disciples were in the world, but not of the world. The bullet in the body of Roosevelt is no part of his body. Poison may be taken into the body, but is no part of it. Food may be taken into the body, but is no part of it. It may be assimilated and become a part of the body, or it may decay and be cast out as waste. A man may be in the local congregation and yet no part of the church universal. Some people may have entered the church universal, but have lost their first love. They are no part of the active body. They may be warmed into action and regain their first love, or they may lie there as dead matter and be cast out and lost. Speak well of the church; it is the medium through which Jesus reveals to mankind his will, love and mercy. To ignore it is to ignore Christ. There is no hope for the triumph of Christianity outside of the church.

THE RELATION OF THE CHRISTIAN TO THE CHURCH.

The Christian should realize that he has enlisted in a mighty army, whose only purpose is to conquer the whole world for Christ. If we can catch the matchless vision of the church as Paul did, we will realize that our chief concern is to build up the church. The church is the mighty temple of God. Christians are small temples builded in the great temple. The

apostle said, "Know ye not that ye are a temple of God?" We build houses out of brick. Christ builds temples out of immortal souls. Peter tells us that all believers are living stones, put into a spiritual house, the church. We have a permit from Heaven to build up the church, and the Master gives us the plans, specifications and orders. Material in abundance is on every hand, but each piece of material must be handled singly.

Men must be redeemed one at a time. You can not convert men in masses. Men can not be saved by battalions. You can not drive men into the church by squads. The living stones must be polished and placed in the temple with care. The Babylonians builded the great wall sixty miles in circumference around the city, but each stone was handled separately. Our bricklayers, as did the Egyptians, lay one brick at a time. No invention has changed the custom. In building this temple of God the builder must handle each piece of material. Some may point to Pentecost. Who is it that has not pointed to Pentecost? The Holy Roller, for his Holy Ghost fire; the evangelist, for his lust for numbers and enthusiasm; the mystic, for his spiritual baptism, and the fanatic, for his frenzy—camp around Pentecost to justify their practice. Pentecost was no exception. Jesus and the apostles had prepared much material for the first temple-

raising. Peter, James and John began the building of the church by handling the converts one by one. Every convert to Christianity was baptized by one of the preachers present, and 120 were there.

In the Middle Ages tribes were baptized by battalions, and it was this rock that almost wrecked the ship of Zion. Under the preaching of Jesus and the inspired men, the individual was prominent. When he came from the wilderness two men said to him, "Where do you live?" "Come and see," was the reply. There by night he talked to two men. To Philip he said, "Follow me." He asked lowly Nathaniel to come down from the fig-tree. To the politician and officer, Matthew, he said, "Follow me." He spent the night on the hillside with Nicodemus, and held a long conversation with the two disciples on their way to Emmaus on the first resurrection day.

Peter began his work by taking one man, a cripple, by the hand at the Beautiful Gate. Philip preached to the one traveler on his way to Africa. Paul heard one voice saying, "Come over into Macedonia." He preached to Lydia on the banks of the river, and to the jailer in his house. In erecting the temple of God the material must be handled separately. The preacher who spends all his time building up an audience, finds he has not fed the church. Build

up the church, not the audience. Devices and display may crowd the house with the curious and pleasure-loving masses, but the preacher will wake up and find he has builded an audience instead of a church. The popularity of the preacher is of more importance to some than the enhancement of the kingdom. The preacher who writes himself large and the church small will never build up a church.

Building large church houses is not enlarging the temple of the Lord. Gorgeous temples and extravagant display characterize paganism; simplicity, Christianity. The pagan temple in Babylon seated one hundred and twenty-five thousand people. Paganism shouts, "Great is Diana of the Ephesians!" The Parthenon and Pantheon appealed to the vanity of Greece and Rome. Catholicism borrowed from paganism this ostentation and extravagance. They lavish millions upon the Vatican, St. Peter's, and gorgeous decorations. The Episcopalians copied the Catholics, and we ape the Episcopalians. The ancients tried to build a temple to the sky. We borrow the vanity, and point steeples to the sky. That is pagan.

Years ago, as I was going down Fifth Avenue in New York, I heard the chimes of church-going bells, and saw the sun glittering on the gold-covered steeples. Then I realized that not over ten blocks from that church, which

owns over seventy million dollars' worth of property, there were one hundred thousand people—human vermin crawling in filth and steeped in sin—who had never seen a Bible or been inside of a church. Then I said, "Tear off the million dollars' worth of gold and send the gospel to these people." If this seventy million dollars, wrapped up in this one church, could be set free, it would erect two hundred good churches, employ two hundred preachers for twenty years, and assist in alleviating pain and want. The servant of Christ is to do some good every day. "If any man would come after me, let him take up his cross daily." A servant of God has no right to pile up his millions by unlawful means, and then give a few thousands to a college, library or missionary society and think he is doing his duty.

A man will close mortgages on the homes of widows, defraud the weak and corner the food for the poor, and, when his career of cruel oppression is over, will endow some college and think that that will pay the debt. I do not believe one word of it. He has never paid the debt that he owed to them whom he defrauded. Those debts are unpaid. As patriotism is the cloak under which scoundrels and traitors lurk, so charity has been the hypocrite's price of his soul. God will not accept indulgences. The priest accepts the money and forgives the sin

of the giver. The man who has outraged justice makes a large contribution to schools and missions, and the avaricious applaud and give him a passport to heaven.

In sending his message to the church at Laodicea, Jesus rebuked the worldly for their extravagance and display. Notice this fact: he never condemned the church, but rebuked the angel of the church, who was merely the preacher. The criticisms were upon the minister and the members. They had forgotten their first love. To condemn the church is to condemn his bride. He rebuked the minister and the local congregation, not the church universal.

The angel, no doubt speaking for the church of Laodicea, said, "I am rich, I have gotten riches, and I am in need of nothing." They had a great church home, paid for, out of debt, and had need of nothing. Ask them to have a series of meetings to deepen spirituality or evangelize the community, and they would have cried, "We need not these things; we are rich; go to them that need help." We read of churches burdened with debt; here was a church burdened with wealth. Hear what Jesus says of the Laodicean, "Thou art wretched, poor, blind and naked" (Rev. 3: 14-22)—so blind that they could not see their nakedness and tattered rags. If our secretaries or evangelists had visited this

church, they would have reported it one of the most remarkable and marvelous churches in the brotherhood, and shouted praise from every convention hall. We see the dollar and outward appearances. Jesus saw the heart. These Laodicean brethren had everything but Christ. Lacking Christ, they lack everything. He says, "I stand at the door and knock." No one let him in. The doors closed against him. Rastus, a colored brother, wanted to join a white church; the preacher said: "Rastus, you take this to the Lord. Ask him about it and get his answer." The next day Rastus came back all in smiles, and said, "It's all right, parson; I took it to the Lord and he gave me an answer." "Well, what did he say?" "Jesus said, 'Never mind, Rastus; I myself have been trying to get into that church for twenty years, and I can't get in.' So, parson, I will just stay outside with Jesus." They had the door shut against Christ. The next sentence is one of the saddest in the New Testament. "I stand at the door and knock; if any man hear my voice [he calls to them] . . . , I will come in to him, and will sup with him, and he with me." To be a host of Jesus. What a privilege! They had Jesus shut out. Suppose fifty men had opened the door and took a stand with Jesus. What would have been the result? Those fifty men, with Jesus, would have been the church at Laodicea,

and these fifty men, in fellowship with Christ, would have excommunicated the whole congregation. If the ones excommunicated want to come back, all they have to do is to come back to the Christ and the fifty men. Campbell Morgan says, "One man with Christ may excommunicate a whole church." "Thou hast a few names in Sardis that did not defile their garments: . . . they shall walk with me in white" (Rev. 3:4). Those servants arrayed in white constituted the church in Sardis. The church met in the house of Philemon. When the brethren left his house, the church departed from his house; to remove the candlestick from the community is to remove God's people.

In the house of Philemon there were in all probability many who were not Christians, who came to hear the gospel message; but when the brethren departed, the church of Christ had gone out of his home. Wherever Christians meet for worship or work they constitute the church of Christian worship. If one hundred Democrats meet to transact business, it is the Democratic party at work. We generally think of the church as a spiritual house, free from organization. Where organization, combination and office-seeking begin, simplicity and brotherly love go out. The local church has organization and officers; whenever the members of the body of Christ begin to exercise

authority, departure from the old path begins. In that Laodicean congregation there were, in all probability, many who had attached themselves to the assembly for personal reasons. These fifty Christian men, women and children who were obedient believers composed the church. If these fifty had departed, the church of Christ would have been removed, and one thousand Laodiceans might have been left, but the church would have gone out, the candlesticks would have been removed. Some people tell us that all religious societies are churches of Christ. The New Testament uses the word "church" with two meanings. First, the great universal church, in which all are Christians of whatever name or age in which they lived. Again, in reference to the local congregation. Paul speaks of the church of Christ and the local churches. When we say the Catholic Church, we do not use the word in a New Testament sense. The Catholic Church is neither the church universal nor the local congregation. It is, therefore, a mere hierarchy, not the church of Christ. It was not the church that murdered sixty million people in the Middle Ages; it was the hierarchy. The church had nothing to do with it.

The church of God includes all of God's people and rejects all who are not. All Christians are in the body of Christ. With this

understanding of the word, let us test the proposition. Can a man be a Christian and not be a member of Christ's church? No. Can he be a Christian without belonging to the Mohammedan Church? Yes. Therefore, the Mohammedan Church is not Christ's church. Can a man be a Christian without belonging to Christ's church? No. Can he be a Christian without belonging to the Mormon Church? Yes. Therefore the Mormon Church is not the church of Christ. Can a man be a Christian without being a member of the Universalist Church? Yes. Therefore, the Universalist Church is not the church of Christ. Can he be a Christian without being a Catholic? Yes. Therefore, the Catholic Church is not Christ's church. Can a man be a Christian without belonging to the Lutheran Church? Yes. Therefore, that church in itself is not Christ's church.

Here is a Congregational church of one thousand members. Six hundred of these men have been taken into the family of God. These six hundred constitute the church of Christian worship, and working with the Congregationalists. If these six hundred depart, they leave behind them four hundred Congregationalists, but the church of Christ has gone out from them. No one is a Christian who has not been adopted into the family of God. Let me take another illustration. A preacher goes to Persia

and preaches God's word. One thousand men and women accept the divine message and are baptized into Christ. If they have done these things honestly, they are Christians and in Christ's church. They begin to work and worship and they constitute the church of Christ in Persia. But another man comes among them and says, "I am a United Brethren preacher; we are all working for the same cause, but I want to organize a United Brethren church." Five hundred of the Christians only form a United Brethren church. Now, what are these five hundred who departed? They were Christians when they departed and are Christians yet, but they are now United Brethren also. They wear two names and belong to two churches. They are bi-religionists. What about the five hundred that did not depart? They are still Christians only and belong to Christ's church. They compose a congregation. If five thousand congregations assembled for work and worship in America, they are churches of Christ only and not denominations. But if one thousand people unite with the United Brethren Church and are not baptized into Christ, they are United Brethren only. It is possible for three classes to exist: 1. Christians and United Brethren. 2. United Brethren only. 3. Christians only.

Some belong to Christ's church only, some

belong to Christ's church and the United Brethren Church, and some are United Brethren only. As the Catholic Church is a human organization, a man may be a member of it and not be in the church of Christ. A man can get into Christ's body (the church) only by adoption. No congregation is the church of Christ unless it fulfills the divine pattern.

THE CONDITION TO MEMBERSHIP IN THE CHURCH.

In order to become a Christian one must comply with the conditions for membership. All governments have naturalization laws. Every secret society has its ritual, and the order of initiation must be complied with. "Repent ye, and believe in the gospel" (Mark 1:15). "To them that believe on his name he gave the power to become the sons of God" (John 1:12). Belief is the first condition in entering the church. Again Jesus says, "Whosoever shall confess me before men, him I will confess before my Father who is in heaven" (Mark 10:32). In giving directions he says, "Repent." Hear him once more. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). Jesus says that in order to become a Christian one must believe, confess, repent and be baptized. This is the clearest and shortest

ritual given to the world. In speaking of this process of becoming a Christian, Paul compares it to the laws of adoption (Rom. 8:15-17). He says, "If children, then heirs." There are two ways to become heirs—by birth and adoption. Jesus was the only begotten Son of God. We are children by adoption.

Here is a man who has a little girl. He thinks she needs a playmate. He goes over to the orphans' home and gets a little boy. He goes before the proper authorities and adopts the child. On his way home he says to the boy, "You call me father;" he is the boy's father by adoption. "You call this woman mother;" she is his mother by adoption. "Call this little girl sister;" she is his sister by adoption. The boy and girl grow to manhood and womanhood. The father and mother die without making a will. How will the property be divided? Equally, of course. The girl is his heir by birth, and the boy by adoption. They are joint-heirs.

Another man wants a playmate for his girl. He goes to the orphans' home, secures a boy and takes him home without complying with the laws of adoption. He says to the boy, "Call me father." He is not the father of the boy by birth or adoption. The father and mother die without making a will. How will the property be divided? The boy will not get one penny, unless it is through the mercy of the girl.

He has never been adopted. Millions of people, this day, claim God's promises who have never been adopted. God in his mercy may save some of them, but the promises are not for them. Jesus says, "Why call me Lord and do not the things I say?" He says we need not pray, sing and tell him how much we love him, unless we keep his commandments. "If you love me, you will keep my commandments." So simple are the steps into the church that many preachers have ceased to preach them. The simplicity of the gospel is too common. They want to preach sermons that please the vain and worldly.

Jesus says, "Repent ye, and believe in the gospel" (Mark 1:15). Can a sinner be saved without believing in the gospel? No. Can he be saved without believing Mormonism? Yes. Therefore, Mormonism is not the gospel. Can he be saved without believing the doctrine of Christian Science? Yes. Therefore Christian Science is not the gospel. Can he be saved without believing Adventism? Yes. Then, Adventism is not the gospel. Can a man be saved without believing Methodism? Yes. The Methodists admit it. Then, Methodism, *per se,* is not the gospel. The gospel is the power of God to save men. In order to become a Christian a man must believe in the gospel and obey the commandments of Jesus, believe, repent and

be baptized. When he does these things he is in Christ, and formally right. He must now cultivate the fruit of the Spirit—peace, joy and love. In these days we hear much about a man being formally right and spiritually wrong; subjectively right and objectively wrong; right in obedience, but wrong in life. It is important to notice that no one is commanded to cultivate the fruits of the Spirit until he has been baptized into Christ. The apostles commanded them to stand fast who have been made free; now, after they had become Christians they were admonished to strive for peace, joy and love. The command to cultivate the fruits of the Spirit is to them who are formally right. Can a man be spiritual who is not in Christ? Obey, then cultivate. Be right in form and in life. No one has the spirit of Christ until he has put on Christ. God has called us to preach a full gospel. Martin Luther was called of God to preach to the Catholics, John Wesley was sent to reform Episcopalianism, and we are called to preach to the denominations. Luther would have been a recreant unless he went where the Catholics were the thickest. We must go where the denominations are the most numerous. I am afraid many of our home and State secretaries have never caught this vision. If there is a town of five hundred people and five churches, and another town of the same population and

one church, we must go where the five denominations are. One church in the town can take care of the religious interests of the community better than five. We must go there and thin out the five and make one. We must go where the denominations are the thickest. We are needed in Boston and Peking. We must preach to the denominations as well as to the heathen. Luther might have gone to Morocco or Finland, but he would have done little good. Our mission is not to Africa only, but to the denominations in America. As goes America religiously, so goes the world. The best way to save China is to make a united church in America.

THE TRIUMPH OF THE CHURCH.

The church will accomplish the purpose for which Jesus sent it into the world. To many people the church means nothing. Some ridicule it, while others look upon it as an organization that has outlived its usefulness. The church has not reached its noon. Men may scoff at it, yet there is more moral power in the little fingers of the church than there is in all other organizations on the earth. The church is the institution through which Jesus reveals his mercy, love and truth. It is the mightiest force for good on earth, and it will triumph.

Brilliant scholars may criticize; philosophers rage; dreamers imagine vain things; flags of

republics may be torn to tatters and empires may crash—but the church of Christ will sit upon the white horse and go forth to conquer.

The. prophet said, "He shall not fail." Jesus said, "All power is given unto me," and he will use that power to demolish the enemies of the cross.

But the triumph of the church has not yet come. Great battles are to be fought, difficulties to be removed, and obstacles to be surmounted. Vice still runs down our streets; degradation is found in garret and cellar; crime and lewdness are found in all high places; corruption and fraud stalk through the land; irreverence grins at things sacred; our divorce mills are grinding day and night, and our homes furnish the grist; and nine-tenths of the race are in rebellion against the King of kings.

As we see these mighty forces combined against the church we may pardon the pessimist for sounding the alarm. I like the pessimist, I admire the optimist. Both are needed. The pessimist is a realist, the optimist an idealist. The pessimist is objective, cautious and careful; the optimist is subjective, reckless and daring. The pessimist is a sentinel on the outposts guarding the interests of humanity; the optimist is the headlight in the world's progress. The pessimist sees the storm signals and remains in the harbor; the optimist says, "We can

weather the storm; launch out." The pessimist says, "Things are going to the bad;" the optimist says, "God's in his heaven, and all's right with the world." The pessimist sees the wrongs of the weak, and the woes of the oppressed, and the hideousness of sin, and cries for help; the optimist sees the stars and hears music in the clouds. He looks too high to see misery, want and woe, hence all to him is well. When France was on the border of destruction, Rousseau said there was no danger and France was a paradise. In a few years France was deluged in blood. The pessimist longs for the good old times of the past; the optimist says, "Cast fogy follies on the dumping-ground of the past; live for the future." The pessimist longs for the old songs, hence sings:

"How tedious and tasteless the hours
When Jesus no longer I see."

His theology has the same dolorousness; he whines:

"You can and you can't; you will and you won't.
You'll be damned if you do, and you'll be damned if you don't."

The pessimist pleads for simplicity in worship. The optimist says, "Give us brass bands, orchestras, a hired choir, a dandy preacher and a big audience," and the candlestick is removed from the community. The pessimist tells us

the world is growing worse; he proves it. The pessimist tells us that wickedness is on the increase, and the optimist tells us that righteousness is covering the land. Both are true. There is more righteousness. The world is growing worse. Look at the east, where Christianity was born. Once millions of Christians were there. Now paganism has it all. Growing worse. Then Constantinople, Carthage, Alexandria and all northern Africa, with the scholars of the world, were on the side of Christianity. Growing worse. In 1830 there was one divorce in about two hundred marriages, now one in thirteen. Murder, lynching, suicide, riot, political corruption and intoxication are increasing more than the population. The United States leads the world in suicides, murder and political corruption.

We are growing better. Mercy is on the throne. Christianity enters the home of the poor. Cruelty will not be tolerated. Growing better. But why discuss it? Jesus tells us that long ago. He says, "The tares and the wheat shall grow up together." More wheat, more tares. The wheat is growing larger, and the tares will grow larger till the end of the age. Paul tells us that evil will wax worse and worse. Evil and good will grow together until the harvest, then the angels will come and take the business of the world in hand. Skeptics may

scoff, vain men may criticize, and the ungodly may scorn, but the church will triumph. In the march of events the church has been an angel of mercy.

I look, and the past rises before me in majestic grandeur. I see old Adam driven out of Eden, Joseph on the banks of the Nile, Nebuchadnezzar plundering Jerusalem; by the river of Babylon the Jews sat down and wept when they remembered Jerusalem; Alexander has untied the Gordian knot; Cassius and Brutus commit suicide, and Augustus becomes universal emperor of all the world. Then follows the wilderness preacher on the banks of the Jordan. The year 310 A. D. is here and Constantine is the first Christian emperor; I see the Goths, Visigoths, Ostragoths and Vandals devastating the land. Attila, the scourge of God, with his million hideous-faced Huns, is sacking the Imperial City. Then 476 arises above the horizon and Rome falls; the age of darkness has come and the fifth century closes in all its blackness and chaos. Next, 732 arrives and Charles Martel, with his hammer, drives the Arabs behind the Pyrenees, and Tours is made immortal. The eighth century closes with Charlemagne as emperor. The year 1215 is here and King John cries, "I am king;" the pope says, "I am king," but the Magna Charta came. In 1492 the Moors are expelled from Spain; 1517

comes, and Luther nails his thesis to the cathedral in Wittemberg. Later Calvin is heard in Geneva, and, buffeted by the fierce Atlantic storms, the Pilgrims land at Plymouth rock. I hear the scratch of the pen and the Declaration of Independence is here, the Constitution has come, a new nation is born, and the world is amazed. The year 1799 is draped in mourning and Washington is laid to rest. Now we hear the roar of cannon, the marshaling of armies, and the American conflict begins. We follow the armies to Gettysburg, Atlanta and Richmond. Lee surrenders to Grant and the whole nation rejoices. We come to 1865 and we hear the hiss of the assassin's bullet; Lincoln falls and the world stands aghast. But you may combine all these events and they are not equal to that wonderful event when the angel announced, "Unto you is born this day a Saviour, who is Christ the Lord."

II.

WHY THE JEWS REJECTED JESUS

The saddest announcement that ever passed from earth to heaven was that Adam had sinned, and brought death into the world. The sweetest news that ever flew from heaven to earth was that Christ had come to take away sin and destroy death.

At the birth of Jesus the whole world lay hushed in peace. In the great struggle for the mastery Sulla, Marius, Cassius, Brutus, Cæsar, Antony, Cleopatra, had fought, gained, lost and met their fate, and at last Augustus had won the prize, and had become monarch of all the civilized world.

Twenty-nine years before the coming of the Christ, the closing of the temple of Janus announced that the earth was at peace.

Everything, however, belonged to Rome. The Mediterranean was her property. Augustus was sole lord, and all nations reposed in peace under the shadows of the Roman eagles.

The Jews had been a secluded people. Hemmed in on two sides by the deserts, on the third by the mountains and on the last by the

unknown sea, they were free from the idolatry and immorality of heathenism. The Jew married only a Jew. He shunned social relations with foreigners. He shrank back from the barbarian as from one possessed of leprosy. The Jews deemed him wise who knew all of Judaism and nothing of heathenism. They refused to learn the language of the foreigner or to teach Hebrew to the stranger. The rabbi said two of the most degrading and meanest things to do were (1) to feed pigs; (2) to study Greek. They lived for self alone.

When they saw Romanism encroaching upon Judaism, this dislike rapidly deepened into intense bitterness. Invaders march through the land. Despised heathens sit upon the throne of David. Idols are lifted up in holy places. The bugles of the enemy resound from mountain to sea. Judea trembles beneath the tread of the Roman legions. Insolent Gentiles scorn the Jew in his own city. Hated Romans pollute the holy temple. Jewish blood flows through the streets of Jerusalem. Unappeasable hate and bitter revenge fill the heart of every Jew. Under these circumstances, what kind of a king will satisfy the Jew?

The Jew could point back to fifteen hundred years of splendid history. He could tell you of Abraham, Moses, Joshua and Solomon. He could point back to kings like David, and proph-

ets like Daniel. Now he saw his nation crumbling into ruin, and darkness gathering. But through this darkness a ray of light penetrated. As the Jew had no present, he lived in the future. For ages he had expected the coming of a great Deliverer. Prophets had told of him. Other nations expected a new king. The Egyptians heard of him. The Wise-men of the East, the followers of Zoroaster, looked for the coming of a great king, to rule over Israel, whose kingdom would surpass that of Solomon. The Arabians, watching the stars by night, talked of the king that was to reign in Judea. Many rabbis thought that the Messiah had come and was only waiting for the conflict. Surely he will now come and restore Israel.

Under these surroundings, what kind of a king will satisfy the Jews? They believe that he must be a national hero, born in a palace, with angels kneeling before him, the scepter in his hand, the sword by his side, and glory gleaming from his brow. He must come from the most illustrious parentage, glittering in celestial emblazonry. He must gird on his heavenly armor, order battle against the enemy, slay their chief captains and kings, and make the mountains and valleys run red with the blood of the slaughtered foe. He must be a king of revenge and vengeance.

This was the Jew's conception of the coming

Lord. But how different from their expectations!

Yonder from the despised village of Nazareth comes a poor carpenter and his espoused wife. They put their faces southward, pass the Holy City, cross over the valley and are now climbing the rocky road to the hamlet of Bethlehem. Will the Jew accept such a king?

They are now on historic ground. Here, seventeen centuries ago, Jacob buried his beloved Rachel. Here Boaz courted and married Ruth. Here David sang and lived. Joseph and Mary take lodging in the stable. In a manger in this lowly place a Christ is born.

South of Bethlehem is a valley where many sheep are kept for the sacrifices. The shepherds sleep in the open and keep watch over their flocks by night. "And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was

with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth peace among men in whom he is well pleased" (Luke 2:8-14).

The whole valley becomes a grand camping-ground for the angelic host. The shepherds no doubt look at each other confused. Quickly they leave their flocks and enter the inn, and behold the new-born King. After waiting four thousand years for their deliverer, will the Jews accept a king born under these circumstances?

Turning toward Jerusalem, we see some peculiar strangers entering the city and asking, "Where is he that is born King of the Jews?" The question confuses the people. They say, "Do you want to see Herod the king?" "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him."

Rapidly the news sped to Herod. Quickly he calls the Sanhedrin together and demands of them where the Christ is to be born. They say, "Yonder in the village of Bethlehem."

The Wise-men, guided by the star, go and behold the new-born babe. Born in a manger, announced first to the ignorant shepherds, and second to the heathen, will the Jews accept such a king? Yes, if he will come to Jerusalem heralded by legions of angels, they might accept him.

But lo, he is lost sight of, as far as the world is concerned, for thirty years. Though all Jerusalem and Bethlehem are excited, in thirty years all is forgotten.

Yonder in the wilderness, on the banks of the river Jordan, stands the lowly Nazarite in coarse garments, crying: "Repent, for the kingdom of heaven is at hand. Prepare ye the way of the Lord." Jesus comes all the way on foot from Nazareth, and demands baptism at the hands of John.

John, for the first time in his life, hesitates. Jesus says, "Suffer it to be so now, for thus it becomes us to fulfil all righteousness." John hesitates no longer. Leading Jesus down into the water of the Jordan, he baptizes him.

"And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 16, 17).

Geikie says: "He went down into the water Jesus, the son of Mary. He came out of the water the Christ, the recognized Son of God."

Quitting the banks of the river Jordan, he mingles with the poor at Cana, the fishermen at Capernaum, and hence to Jerusalem for the first time to attend the Passover. Will the

Jews accept him now? As Jesus enters the temple he hears the wild shouts of those who sold doves and sheep. Indignant at seeing the temple polluted by trade, he turns over the tables and scatters the money on the floor. Will they now accept him?

The Jewish Passover was the most exciting assembly that ever met on earth. The Olympic games of Greece, the gladiatorial combats of Rome, the chariot races of Antioch, are not to be compared in passionate enthusiasm to the excitement of the Jewish Passover.

The gathering of pilgrims from every nation under the sun, the meeting of friends long separated, the greeting of parents and children, the voices of one thousand singers, the fluttering of banners and the waving of plumes make the Jewish Passover the most wonderful of all gatherings.

The housetops are covered over with the boughs of trees and afford lodging for the pilgrims. All houses are full, and the Mount of Olives is covered over with the tents of the pilgrims.

Josephus tells us that between the hours of three and five in the afternoon, by actual count, 256,000 lambs were slain, and not fewer than 2,700,000 people partook of the feast.

All day long Jesus elbowed his way through the crowded streets. He went healing the sick

and encouraging the weak. For any one of prominence to have approached him by day would have brought both into unnecessary notoriety.

History tells us the greatest interview ever held on earth was held in the river Neiman in Prussia. Precisely at one o'clock, amid the booming of cannon and the cries of the dying, two boats pushed off from opposite sides of the river. When in the middle of the river, one man from each boat stepped upon a raft. One was Alexander of Russia and the other was Napoleon of France. History says they met to settle the destiny of nations. The interview lasted two hours. But all the matters arranged by Alexander and Napoleon have been reversed and forgotten.

Go back eighteen centuries, and here is another interview held by night, between Jesus and Nicodemus. It was held in the silence of the night. But this interview stands to-day, and is in the hearts of millions.

After the day of excitement had passed, thousands press out through the eastern gates. No doubt Jesus passed over the slope of the Mount of Olives to the house of a friend, or perhaps to a tent, to spend the night.

Nicodemus could not sleep till he had learned more about this new teacher. Leaving the house at night, he takes the dark streets in

order to avoid discovery. Stumbling over beasts of burden and waking up half-sleeping pilgrims, he passes over Kedron and takes the zigzag path up to the place where Jesus was.

He came to learn how he could aid Jesus in this new kingdom. He never dreamed but what he was a member of the kingdom. He was a Jew, and Jesus was the king of the Jews. Jesus knew his thoughts and said, "Verily, verily, I say unto you, Except ye be born of water and the Spirit, you cannot enter the kingdom of heaven."

This startles Nicodemus, and he became a silent listener while Jesus went on to explain the nature of his coming kingdom. He told Nicodemus that his kingdom was to be founded on love. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life" (John 3 : 16).

This interview by night closed. So far there has been no open conflict, but the muttering of the coming tempest is near at hand. On his way to Jerusalem Jesus enters the porch around the pool at Bethesda, one of the eleven pools in and around Jerusalem. This pool was 165 feet long and forty-eight feet wide. It was fed by mineral springs, and at certain seasons these springs were intermittent. When the water from the mountain pressed down, the bubbling

of the water was looked upon as miraculous, and the story went that an angel had troubled the waters. The fame for curative purposes was well known. So at special seasons many sick gathered here. We can see the pale-faced woman, or the paralytic with half of his body dead and praying to God that the other half would die, or that both together would live. Here are cripples, lame, blind and palsied. You hear the cries of many and the groans of others. A silent stranger enters. He selects the most pitiable person, an infirm man who had been dragging his crippled body to the pool for thirty-eight years. He had no friends. For thirty-eight years he bore the pain. Jesus looked upon him and says, "Wilt thou be made whole?" Made whole? Why, it seems like mockery to ask. Why had he dragged himself there?

The infirm man said, "Sir, I have no man, when the water is troubled, to put me into the pool, but when I am coming another steppeth down before me." Jesus said, "Take up thy bed and walk." New life went coursing through his veins. He threw his matting over his arm and departed. When the Jews saw him carrying his bed on the Sabbath, they rebuked him, and he told them who had healed him.

Such an act of tenderness should have been approved by all. At once the Jews accuse Christ of breaking the Sabbath, and they begin to plot

against him. Pharisee, Sadducee, rabbi and priest, forgetting their hate of one another, conspire to put Jesus to death, and they never falter in their design until, two years later, they see him die on Calvary. There is no crime so appalling but may be committed in the name of religion, no meanness too ghastly for religious hate. Pity, charity, goodness and love surrender to remorseless hate, revenge and religious bigotry.

In the name of religion, the Inquisition burned its thousands. In the name of religion, persecution slaughtered men and women like savage beasts. In the name of religion, men, women and children were executed for witchcraft. In the name of religion, pious Christians have been cast into dungeons, robbed of home, friends and light, because they would not lie and profess faith in creeds of men.

Jesus quits Jerusalem, but is followed by the spies to Galilee. He goes on in his work of mercy. At his word the dead arise. With his command, "Hold thy peace," the demons fled. The paralytic left his couch at the sound of "Take up thy bed and walk." We see him raising the dead, healing the sick, cleansing the leper, walking on the sea, weeping at the grave of Lazarus, and mingling with the poor. Driven from Bethlehem by the wrath of a suspicious king, expelled from Nazareth by those

who should have been his friends, rejected in Capernaum, denied the three homes of his birth, residence and adoption, he now comes to Jerusalem to die. Will the Jews accept him now?

As he passes Jericho the blind man was healed. Bartimeus had gone out here day after day to beg alms. No doubt he had heard of Jesus. Some one had told him to call upon the wonderful prophet.

See him coming out of the city, feeling his way along the stone wall. He pauses, turns his sightless eyeballs upward, listens. He hears the tramp of feet and the shout of the multitude. He asks what that means. The answer came, "Jesus of Nazareth passeth by." At the sound of his name Bartimeus rushed forward and said, "Thou Son of David, have mercy upon me." Quickly his eyes were opened and he followed the throng.

Zaccheus climbs into a tree only to hear the welcome words, "Come down; I will abide in thy house." On his way to Jerusalem to be crowned, yet Jesus has time to encourage sinners.

When he enters Jerusalem the multitude is wild with enthusiasm. Perhaps even yet, if he had come out on the porch of the temple and proclaimed himself king, the Jews would have accepted him. But he turned away from the

temple and took his twelve unlettered Galileans out to the slope of the Mount of Olives. Then he said, "Tarry here until I go and pray." Taking his beloved trio, Peter, James and John, he went a little space farther and said to them, "Watch." He went yonder and prayed; when he returned he found them sound asleep. What a picture for an artist! The Son of God agonizing in the garden, while his disciples sleep. On his return the third time he said, "Sleep on now," and in the very next sentence, "Arise, let us be going." Sleep on to the past. Arise as to the future.

Jesus had made war on the teachings, traditions and customs of the Jews. He calls them blind guides and hypocrites. His teachings, if accepted, will destroy their entire system of religion. They plan now to kill him instead of following him. All hope of reconciliation is now gone. He is accused, tried, sentenced, dressed in a mock robe, and spit upon. Yet he murmured not. He could have called legions of angels to his aid, but he never used his miraculous power for his own benefit. He hungered in the mountain, yet he fed the multitude. See him now, forsaken by all, scorned, buffeted and led out to be crucified.

See him on the cross. He murmurs not. In his agony he says, "Father, forgive them." He asks for one drop of water. This is rejected.

The earth trembles and the sun refuses to shine upon such a scene.

We now follow him to the grave. He has been conquered. Rome seems victorious. He is dead. He seems to be weaker than Jewish law and not able to combat Roman authority. His disciples are scattered, and the Jews have accomplished their designs. They will never accept the teachings of the one they put to death. The disciples are discouraged. See them scattering. They had seen their Master die, knew he was buried, and all is lost. Peter said, "I go fishing." They once had a Lord, now he is dead.

Yonder, out of the western gate, go two disciples. They are on their way to their homes in the little village of Emmaus, eight miles west of Jerusalem. The path over which they must pass is the most dreary and desolate of all that lead out of the city. They must pass over two miles of barren earth and naked slabs of rocks. Having passed over this rocky platform, they reach the top of the ridge, and take the last look at the beloved city, and brush away a tear as they think of all they have suffered and lost. While on the journey they said, "We thought he was to redeem Israel."

As they journeyed on, a stranger came up. They were so busy with their sad thoughts that they did not notice the stranger. The Saviour

saw their faces were sad and their hearts were sorrowing. He entered into conversation with them as all three walked on. They heard his footsteps as their own. When he explained the Scriptures, "their hearts burned within them."

The sun has gone down behind the gray hill-tops; daylight is changing into twilight, and magic twilight into darkness, when they arrive at the village. As the shadows are gathering around them they say to the stranger, "Abide with us." Well that they asked him, for Jesus only dwells with us when we ask him.

The three strangers sit down in this lowly cottage and bread is brought. The mysterious stranger lifts his hand and breathes the blessing, when suddenly the two disciples are startled; perhaps they see the prints of the nails in his hands and hear his words. It is he, the risen Lord, and they have been walking with him all the way. Their sadness is turned to joy. They are ready to fall at his feet, when suddenly he vanishes. No doubt they wonder, but at once they decide to go back to the city, through the darkness of the night, and tell the brethren the glad tidings of great joy.

The journey backward is an easy one, for they carry news of the greatest victory ever won—victory over death. They hasten over the valley and rocky roads. They pass through the gates without trouble, for during the Pass-

over all gates are open. They hasten on. Oh, they are anxious to be the first to tell the good news. On they run, but when they are entering the temple they hear the apostles shouting, "The Lord has risen, and appeared unto Simon." The glad news had outrun them. Quickly they enter the temple and the doors are locked. They had scarcely finished telling their wonderful story, when, behold! they are terrified! The doors are locked, but there stands their Master. In the hush of silence they hear the voice of their Master, saying: "Peace be unto you." The first announcement to the shepherds in the valley was "Peace." When the storm came on the lake, Jesus said, "Peace." Now he comes from the grave and his first utterance is "Peace."

Yonder on the mountain he gives to the chosen disciples the last instruction. Standing on the mountain, he takes the last fond look at his disciples and says, "All power is given unto me in heaven and in earth." The Jews will never accept such a king.

III.

RIGHTLY DIVIDING THE WORD OF TRUTH

Paul admonished Timothy to rightly divide the Word of truth (2 Tim. 2:15).

If the Word of truth were properly divided, Adventism, Mormonism, and other follies, would disappear. Many can see no difference between the law and the gospel; the Old and the New Covenant, Christ and Moses, the new and the old dispensations. God has made three covenants with man. The fleshly covenant was made with Abraham. If their people kept the fleshly covenant (circumcision), they were to be heirs of Abraham. The property covenant was made with Moses. The Jews kept that covenant. Jesus made the spiritual covenant with us; by keeping that we are heirs of God.

After preaching on "The Three Covenants," in a Southern city, a woman came to me and said: "I don't believe what you said. You told us all the Bible is not binding upon us. I believe the Bible is binding upon me from the beginning to the end." I replied, "You don't believe that." She said, "I do." I said, "You don't," and that is a fair religious argument. I said to

her, "Now take your Bible and read Gen. 17: 10-14." She read that God commanded every male child to be circumcised at eight days of age. I asked her if she had any boys. She informed me that she had four. I said, "How many of them have you circumcised?" She replied, "Not one." I said, "How do you get around this duty if the whole Bible is binding on you from beginning to the end?" She said, "Well, well, well, I never thought of that." I continued: "Read Lev. 11: 7, 8. It tells you not to eat swine. You had pork for dinner. How do you get around that difficulty?" She replied, "Well, well, well." "God commands the offering of bloody sacrifices (Lev. 23: 19, 20). How many have you offered?" She replied, "Not any." "How do you get out of this trouble?" She gave me the same answer, "Well, well, well, I never thought of it that way." "God commanded that you should do no work on Saturday; if you picked up sticks to build a fire, you would die. Did you ever pick up sticks to build a fire on Sabbath?" "Oh, yes, I must, or I would die," she replied. "How do you reconcile the breaking of this commandment?" She gave me the same answer. I continued: "Go with me to the New Testament; John 13 enjoins upon us to wash feet. Have you been washing the saints' feet?" She gave me the same answer. "Now read 1 Thess. 5: 26.

Paul tells us to greet the brethren with a kiss. Have you been kissing the brethren this year?" "Oh, no, I could not do such things as that." "How, then, do you get out of the practice if you believe that all the Bible is binding upon you?" She replied, "Well, I never thought of it in that way."

What was the trouble with the woman? Just what troubles half of the religious world—not knowing how to rightly divide the Word of truth. The first seven commandments I gave her were Jewish laws and had no binding force upon any one except the Jews. The other seven were merely custom, and custom has no binding force. Paul told a few shaved-headed women in Corinth to keep silent in that assembly. He never commanded women of this age to keep silent.

We must make a distinction between the law and the gospel, the Old and the New Covenant, Christ and Moses.

There are three great dispensations in the Bible—the Patriarchal, Jewish and Christian. Under the Patriarchal we have the family, under the Jewish the state, and under the Christian the church. We are not under the law, but the gospel.

The whole Jewish law was nailed to the cross, and hence has no binding force upon us. The Ten Commandments were defective. A

man may keep the Ten Commandments and be lost.

But here comes the objector, and he says, "If the Ten Commandments are gone, can a man lie, steal and murder, and not sin?" How foolish this question. It was a sin to murder before Moses gave the Ten Commandments. It would have been a sin if Moses had never given the commandments. Moses merely put the Ten Commandments into the Jewish law and fixed a penalty. As the penalty has been removed the law is dead. The Decalogue, as a code, is abolished. Many of these laws have been enacted into the New Covenant and hence are binding. In Indiana we had the old constitution till 1851. Then our new constitution came into effect. Many of the laws in the old constitution were put in the new. They are binding upon us, not because they were in the old, but because they were enacted into the new. Nine of the Ten Commandments have been enacted in the New Covenant and are hence binding. The Fourth Commandment, "Remember the sabbath day," is not re-enacted, and hence is not binding. Under this dispensation we are never commanded to keep the Sabbath. The Sabbath was a Jewish institution and hence not binding upon a Christian. The penalty for violation of the Sabbath was physical death (Ex. 35:2). To pick up sticks was a violation

(Num. 15:32-36). The Sabbath was the seventh day, or Saturday. It was, is and always will be Saturday. To call Sunday, the first day of the week, Sabbath, is as ludicrous as to say, "A Wednesday night prayer-meeting on Thursday afternoon." No divine writer or sacred historian ever called the first day of the week Sabbath. It is not the Sabbath; it is the Lord's Day. Not a day of idleness, but a day of devotion and service. Now, don't go out and misrepresent me. We believe in commemorating the Lord's Day. We are intensely opposed to the desecration of this day. This is a day of worship, service, prayer and devotion, not a day to visit, idle away or spend in worldliness. Give it to the Lord.

Some say: "Can I not be saved like the thief upon the cross? Jesus said to the poor woman, 'Thy sins be forgiven thee.' Can I not be saved in the same way?" No, certainly not. If they were saved in heaven, they were saved under the Jewish dispensation; Jesus had not made his will. Now, I will illustrate this so plain that the boys and girls can understand me, and then I will simplify it till their mothers and the preachers can comprehend it.

Here is a man with six children. He wills to one $4,000; to another, $4,500; to the third, $3,500, and to the remaining three, $3,000 apiece. One of the boys meets with some ca-

lamity, gets married or meets with some injury. The father gives him $1,000. Has he any right to do it? Why, certainly; the testator is alive. He can dispose of his property as he likes. Another boy starts into business; he gives him $500. Any way to prevent it? No, the testator is alive; he can destroy or change his will at his pleasure. But finally the father lies down and dies; how can the children gain the blessings of the will? By complying with the conditions of the will. Suppose some one tries to get part of the estate without complying with the will, what is he trying to do? He is trying to break the will of his father. Again, the will may contain the condition that nothing may be added or taken away from it. If any attempt to change the will, he will disinherit the one who makes the attempt.

When Jesus was here on earth he had not sealed his will. All authority was his. He could heal the sick, raise the dead, and offer pardon to any one. But finally he made his will and sealed it with his own blood. Then the executors made known the terms of the will.

Now, how shall any one secure the blessings of the will? Every one is ready to answer, "By complying with the terms of the will." Suppose some one tries to get into Christ without complying with the conditions. What is he trying to do? He is attempting to break the

will of Jesus. Jesus said: "If a man tries to climb up any other way, he is a thief. Why call me Lord and do not the things that I say?"

Many are trying to get into the kingdom without complying with Christ's will. The terms of the will were made known to the apostles. These terms are belief, repentance and baptism, and a life of service. If a sinner wants to know what to do to be saved, let him go to the New Covenant.

The Book of Acts gives the history of fifteen hundred conversions, and they are all alike. Every man that ever entered the order of the Oddfellows complied with the same ritual that all the others did. All foreigners that have become citizens of this country have complied with the same law. Every man that has entered into Christ has complied with the same ritual. The law of adoption must be complied with by all.

IV.

WHAT THINK YE OF CHRIST?

"What think ye of the Christ? whose son is he?"—Matt. 22:42.

The Jewish Passover was the most matchless assembly that ever met on earth. Josephus says: "Between the hours of three and five in the afternoon, by actual count, 256,000 lambs were slain for the sacrifice, and 2,700,000 people partook of the feast." Yonder they come—from the banks of the historic Euphrates, from the classic shores of the Dead Sea, from old, dried-up Egypt; the Orient and the Occident are all here. Yonder come mothers and fathers, greeting the children after long absence; strangers looking for the first time upon the wonderful temple. Yonder come one thousand priests, singing their hymns, fluttering their banners and waving their plumes.

All day long Jesus mingled with the maddened multitudes. He went about healing the sick, cleansing the lepers and encouraging the despondent; yet the Sadducees and Pharisees conspired to destroy him. They tried in every way to trap and confuse him. The Sadducees

asked in regard to the woman who had seven husbands, "Whose wife will she be?" Jesus answered that in the resurrection there is neither marrying nor giving in marriage. Seeing he had put the Sadducees to flight, the Pharisees asked, "Which is the greatest commandment in the law?" The Master replied: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. The second is like unto it, Thou shalt love thy neighbor as thyself." He had defeated both. Trying to entangle him, the Pharisees formed a combination with the Herodians and asked, "Is it lawful to give tribute to Cæsar?" If he had said "Yes," all the Jews would have abandoned him. If he had said "No," he would have been in rebellion against Rome. Say "Yes" and have no friends. Say "No" and be put to death. He replied, "Whose image and superscription is on the coin?" They replied, "Cæsar's." Then he sent the dagger of criticism to the heart, "Render unto Cæsar that which is Cæsar's, and render unto God that which is God's." Pay your taxes and don't complain, then do your duty toward God. They were silent. Jesus then became the questioner. He asked, "What think ye of the Christ? whose son is he?" They gave the schoolboy's answer. Every Jewish boy was taught that the coming Lord would be the son of David, so they said, "The son of David."

Then the question, "How then does David call him Lord?" They dare not answer according to their own prophets, and from that day they asked him no more questions. They attempt argument no more, but will now resort to force. From that time till his death upon the cross Jesus was constantly under the eyes of spies.

What think ye of Christ? What do the historians say? Jean Paul Richter says: "The life of Christ concerns Him who is mightiest among the holy, and holiest among the mighty." Napoleon says: "Jesus has builded a kingdom upon love that shall survive all other empires." The centurion said: "Surely this is the Son of God." Pilate says: "I find no fault in him." Thomas said: "My Lord and my God." Peter declared that Jesus was "the Christ, the Son of God." I am interested in what historians, his enemies and his friends have to say of Christ, but what do you think of him?

The story of Christ comes to us not by tradition, but by the historical evidence of faithful witnesses. Marcus Dods says: "In point of fact, the majority of events of past history are accepted on much slenderer evidence than that which we have for the resurrection. The evidence we have for it is of precisely the same kind as that on which we accept ordinary events; it is the testimony of persons concerned, the simple statement of eye-witnesses and of those

who were acquainted with eye-witnesses. In short, the evidence can be refused only on the ground that no evidence, however strong, could prove such an incredible event. It is admitted that the evidence would be accepted in any other case, but this reputed event is in itself incredible. This seems to me quite an illogical method of dealing with the subject. The supernatural is rejected as a preliminary, so as to bar any consideration of the most appropriate evidence of the supernatural. So long as the miracles of our Lord are not recognized as an essential part of his revelation, so long will they be felt to be a hindrance, and not a help, to faith. But Jesus evidently considered miraculous works of healing an essential element in his work, and whoever feels uneasy about the miraculous, and fancies that perhaps it would be well to yield the point and surrender miracles, must be looking at the matter with very different eyes from which our Lord viewed it."

These men—Peter, James, John, Luke and others—were witnesses to be trusted. They had no inducement to tell a false story. They could not have been mistaken. Professor Orr says: "It is to be remembered that the apostles, with numerous other eye-witnesses, lived for years together at Jerusalem, continuously engaged in the work of instruction; that during this period they were in constant communication

with each other, with their converts and with the church which they founded; that the witness which they bore necessarily acquired a fixed and familiar form; and that the deposit of the common tradition which we have in the Gospel, has behind it, in its main features, all the weight of this consentient testimony—is therefore of the highest value as evidence."

Joseph of Arimathea, Nicodemus, Mary Magdalene, and many other infallible witnesses, bore testimony of the resurrection of our Lord.

A. N. Gilbert gives a very excellent summary of the appearances, which follows: "The tomb was opened by an earthquake, and the rolling away the stone Sunday morning (Matt.), visit of the women (all four). Mary Magdalene receives the message for the disciples (Matt., Luke and John). He appears to other women (Matt., Mark and Luke). Peter and John visit the tomb and find it empty (Luke and John). Mary Magdalene sees Jesus (Matt., Mark and John). Mary Magdalene tells the disciples (Mark and John). The guards report to the chief priest (Matt.). He appears to Peter (Luke and 1 Cor.). The walk to Emmaus (Luke). He appears to the ten after the return from Emmaus (Mark, Luke and John). Seven days later he appears to the eleven (John). He appears to the disciples in Galilee (Matt. and John). And again in Jerusalem

(Luke and Acts). The appearance of his ascension (Mark, Luke and Acts). And last of all, he appeared to Paul (1 Cor.). Although no one saw his resurrection, the circumstantial evidence is so complete that no room is left for doubt."

Men have their lives written after they die. The life of Jesus was written fifteen hundred years before he was born; written in prophecy; read by Greek, Roman and Jew. Five hundred prophecies refer to Jesus. About 105 times the Old Testament tells us what Jesus would do; 105 times the New Testament tells us that these things were done. The one—the Old Testament—was prophecy. The other—the New Testament—was biography. Prophecy is history before it occurs.

PROPHETIC ARROWS.

Suppose five men would stand here to-night, each with a quiver of ten arrows. They desire to shoot the arrows into the center of the target. They do not know where the target is. It may be here, yonder or there. Man No. 1 stands at a station fifteen hundred yards from the target. He sends his ten arrows out into the darkness. Man No. 2 advances and stands at a station one thousand yards from the target. He sends his arrows out into the inky blackness. No. 3 stands eight hundred yards, and No. 4

six hundred yards from the target. No. 5 and last advances and stands but four hundred yards from the target. They send their arrows forward. You call for lights, and all fifty arrows are in the center of the bull's-eye. What would you say about such an occurrence? You would say such a thing could not take place by chance. Let us call up a few prophetic arrows.

Moses stands fifteen hundred years from the coming of the Lord. He sends his arrows into the future, which is inky blackness. He tells us that Jesus will be a prophet like unto Moses.

David advances, and, standing yonder one thousand years from the birth of Christ, sends forward three hundred prophecies. What wonderful things he says! He tells us that while on the cross Jesus would cry: "My God, my God, why hast thou forsaken me?"

Then Isaiah, Daniel and Malachi, at different stations, send their arrows into the future. We call for lights, and there are five hundred prophetic arrows centered in Jesus. No skeptic has ever tried to answer this argument. Christianity is the only religion that appeals to prophecy for its authenticity. Remember, these prophecies were read not only by the Jews, but by Roman, Greek and barbarian. The place of Christ's birth, the manner of his life, and the suffering on the cross, were all read long before he walked the earth.

What do you think of Christ as a helper? When here on earth he went about aiding people. He fed five thousand, and encouraged the despondent and had compassion on the needy.

What do you think of him as a comforter? When he sojourned on earth he comforted Mary and Martha in their sorrow; he said, "Weep not." He is the same great comforter. He will comfort you with his promises and with his word.

While in California a little girl was killed by a horse running away. Bro. H. D. Connell was asked to conduct the funeral. He said to me: "I just can not preach that funeral. These are very dear friends and this is the only child. It will break the heart of the mother. You must preach; I will just read the lesson." I consented. Brother Connell had read but a few verses when the mother's mind gave way. The glare of the eye showed that the mind was wavering. She rushed to the coffin, took the dead child in her arms, and said: "Pearl, I can not give you up. They must not take you away." Brother Connell said: "Mother, that is not Pearl. That is only her dead body. Pearl lives in heaven." "Who said my darling would live again?" "Why, Jesus himself." "Well, then, I can go to her." She quietly returned to her seat, comforted by the promises of Jesus.

He is the good Shepherd and he will care

for us. A minister went to the bedside of a dying mother. She said, "Oh, brother, I am afraid to die." "Why, I thought you were a Christian and not afraid of the future." "I know I am saved, and that I will go to heaven, but the fear of the agony of death." A few days later the minister called again, and she said, "I am not afraid now; I have read the promises of Jesus and he will go with me through the valley." In a few hours she went to be with Jesus. A month passed, and the same minister met the husband, who said: "Come with me at once. My little girl Allie is dying of diphtheria. She wants to talk with you." What will she want to talk about? In our worldly affairs we talk of everything, but when we come to the time of death we talk of Jesus. The minister hurried to her bed and found her gasping for breath. He said, "What do you want me to talk about, Allie?" "Talk about heaven and where mother is." "Well, Allie, heaven is a glorious country. Your mother is there. Jesus is there. No little girls have sore throats there." Her eyes sparkled. "If I die, I will go to mother. She will be at the gate to meet me." Just then the physician came in and said, "Allie, I must burn your throat again." "Papa, don't let them burn my throat again; I want to go to mother. Papa, take me in your arms." He took the poor lit-

tle, dying creature in his arms. "Now, hold me just a little higher; hold me nearer mother and heaven." There, just as high as he could hold her, her spirit went home to Jesus and mother. Skeptic, what have you to offer to that dying girl? You blow out the light and leave her in darkness.

V.

MORAL LAW AND POSITIVE DIVINE LAW

Moral law relates to that which is right in itself. It appeals to human reason. The thing required can be seen to be right in the nature of the thing.

It is right to speak the truth and wrong to lie. The moral commands may be kept by those who have no faith, hence they are no tests of loyalty to God.

All can see a reason why we should keep the moral laws of truth, honesty and purity. These moral commands are kept to some extent by all men.

Positive divine law requires a higher order of obedience. The positive commands are right because God commands them. There is no apparent fitness between the thing commanded and blessing to be obtained. To keep a positive command is a trial of a man's faith, a test of loyalty. A moral command is no test of loyalty.

If God had said to Adam, "In the day thou whippest thy wife thou shalt surely die," there would have been no test of loyalty. No one could have known whether he kept the command

because he loved God or because he loved his wife. He might have kept the command because he loved her or because he had sympathy with her, or it might have been because he was afraid of her. But in either case there would have been no test of faith. The reason for keeping a positive law is because God commanded it. It is the test of a man's faith. Keeping the positive divine command does not make a man any better morally or physically; but in keeping it he shows his respect for divine authority and his reverence for God.

Some tell us these positive commands are of little consequence; that if we conduct ourselves properly and cultivate the Christian graces, we are all right. That is a fearful mistake. A positive divine law rises above moral law.

The first command given, "Thou shalt not eat of the tree of knowledge," was a positive command. No doubt Adam reasoned as men do this day, and said: "What harm is there in it? It is mere form, anyway." But his disobedience brought a curse upon the race.

Voltaire asked, "What harm is there in eating an apple?" No man can see any reason for not eating the apple save for that exalted reason that God said, "Eat it not." It resembles many cases we have to-day in which reason is put above God's law. Good intentions do not justify disobedience. God said no one but a Levite

must touch the ark of the covenant. Uzzah, not of the tribe of Levi, put his hand on the ark to steady it as it threatened to fall, and was stricken by death for his error. No doubt his intentions were right. Good intentions and doing what God forbade him to do led to his death, and by this we are warned of the danger of neglecting God's positive law. Eve was deceived, but her disobedience brought death.

Whenever we violate law we suffer, whether it be the physical, moral or divine law. If I put my finger in the fire, it will burn. All the prayers of the world will not keep the finger from burning. It is foolish to pray that the finger may not burn. Better pray that I may keep it out of the fire. Instead of asking God to save the disobedient, pray that the disobedient may become obedient.

If a man violates the laws of truthfulness, sobriety and chastity, he will reap what he sows.

Just as sure as a man suffers when he violates physical or moral law, he will suffer when he transgresses positive law. God told Abraham to go and offer up his son. The positive command arose above the moral.

The command to look upon the brazen serpent was a positive command. All who looked, lived. All who reasoned that there was no good in looking at a piece of brass, died.

I wish now to present four cases showing the results of obedience and disobedience.

God placed Adam in the Garden of Eden and commanded him not to eat of the forbidden fruit. He did eat, and brought death upon the race. The suffering came from the violation of a positive divine command.

Again, God commanded that no one but the priests of the tribe of Levi should touch the ark of the covenant. The ark had been captured by the enemy and David had retaken it and was having it brought back home. As the ark tottered and was about to fall, Uzzah put his hand against the ark and fell dead (2 Sam. 6:7). Uzzah was not a priest and he was commanded not to touch the ark. His intentions were good, perhaps, but when God commands we must obey. Here one man brought a curse upon himself, and another death, by disobedience to a divine positive command.

I wish now to show where obedience brought blessings. The man born blind came to Jesus. He said to him, "Go, wash in the pool of Siloam." He washed and sight was given. Was there any virtue in that water? Certainly not. How did the man get the blessing? By obeying a positive command.

In the fifth chapter of Second Kings we have a case where obedience saved a man's life. Naaman was afflicted with leprosy. He was

commanded to go to Elisha the prophet. The old prophet said to Naaman, "Go and wash in the Jordan seven times, and thou shalt be clean." Naaman was angry; but his friends urged him to obey the command. In imagination I see him going back fifteen miles. He goes down into the stream and dips once. Every spot was there yet. No indication of healing. I hear him say, "I told you there was no virtue in this old, muddy Jordan." "Hold on, Naaman; God did not say to dip once, but seven times. You must obey God according to his commands." He dipped twice, three times, four, five, six times; not a spot is healed; no indication of cleansing. Again he was angry. "Naaman, do what God tells you to do." He dipped the seventh time, and when he came up his flesh was as pure as that of a little child, and he was healed. Was the healing in the water? No. Was it in the seven dips over the one? No. How did the healing come? By obeying God's positive command.

Obedience brought a blessing upon Cornelius, who was a praying man. The blessing came to him when he obeyed.

But you may ask, "Are there any positive laws now?" Jesus spent three years in the work of mercy and he gave many moral laws, but he constituted but two positive laws; one, the Lord's Supper, to test the loyalty of the

Christian; the other, baptism, to test the loyalty of the unconverted. Standing on the slope of the hill, Jesus gave his parting command to his disciples: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."

This positive command (baptism) rests upon the authority of our Lord. We must obey it. Our opinions are of no avail. To ignore it is treason. Obey God and sing:

"Oh, how happy are they
Who their Saviour obey."

VI.

THE BASIS OF CHRISTIAN UNITY

TEXT.—"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they may also be in us: that the world may believe that thou didst send me."—John 17:20, 21.

The paramount issue among the churches is Christian unity. Every religious society is pleading for union. It is the theme that stirs our world's missionary conventions into the white heat of enthusiasm.

The Catholic Church is making overtures to the English and Greek Churches, urging them to come back into the fold. The English Church says to the Catholic Church, "Give up your doctrine of infallibility and we are ready for union."

The Methodist Conference and the Presbyterian Synod set apart a session to discuss the union question. The great thinkers are realizing that the Protestants must unite or die. There is not a hope for the conquest of the world for Christ, with a divided church. We must unite or perish. Divided, we fall. United, we stand.

THE TESTIMONY OF GREAT MEN.

The work of Christianizing the world can only be done by a united church.—*Norman McLean, Scotland.*

I would do little to make a man a Baptist and much to make him a Christian.—*E. T. Ruth (Baptist), Liverpool, England.*

The body of Christ, torn and bleeding, is the shame of the church. It is our duty to put an end to divisions.—*Episcopal Assembly.*

Denominationalism has done all the good it can do. Let it fade and pass away.—*Dr. Hunter (Congregationalist), Glasgow, Scotland.*

The want of unity in the church at home is a serious hindrance in the mission field. It is of large importance that Christian forces be united.—*John R. Mott.*

The value of Christian union is great at home, but tenfold greater in the mission field, where divisions suggest other prophets besides Jesus.—*Former President Harrison.*

The missionary problem is not a Methodist problem, an Episcopalian problem, nor a Baptist problem; it is a problem for united Christendom.—*Dr. Gracey, Ecumenical Missionary Convention.*

In the missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christians.—*Theodore Roosevelt.*

The most pitiable sight that I saw in the foreign lands was that of churches that had been gathered out of heathenism, rent in twain by sectarian jealousy which had been introduced from the so-called Christian lands.—*Francis E. Clark.*

The greatest weakness of Protestantism is division. The demand of the hour is Christian union. Saintship is not sectarian. Union would give us strength. A united church in New Albany would give us the power to destroy the saloon, revolutionize amusements, and relieve suffering.—*Frank Orman Beck (M. E.), New Albany, Ind.*

The time has come in the history of the church when God says: "Unite, unite." God is calling us to "unite, unite." I would not for the world forsake my denomination (Baptist), but for Christ's sake I would gladly give it up forever.—*Russell Conwell, Endeavor Convention, New York City.*

As soon as Porto Rico came under our flag, we began to parcel out the territory. This was comity. Our denominational banners should have been left behind us. I like not the word "comity"; it is veneered selfishness. It is wrong in principle and unworkable in practice. Our ritual and creeds must not stand in the way of massing of our Christian forces, for the redemption of the world.—*A. J. F. Behrends (Congregationalist), Brooklyn, N. Y.*

Let me speak to you in the language of heaven and call you Christians.—*Henry Ward Beecher.*

These divisions should be merged into the holy name "Christians."—*Albert Barnes.*

I pray you leave my name alone. Do not call yourselves Lutherans, but Christians.—*Martin Luther (Michelet's "Life of Luther,"* p. 262).

I wish the name "Methodist" might never be mentioned more, but lost in eternal oblivion.—*John Wesley ("Universal Knowledge,"* Vol. IX., p. 540).

I sometimes feel sorry that the word "Baptist," which was flung at us by our enemies and stuck, should be our name. Perhaps yet we will go back to the name "Christian." —*Dr. P. S. Henson (Baptist), in the General Convention of Baptist Churches at Cleveland, O., May* 19, 1904.

It is a privilege to join with you in your tribute to John Wesley. The more we study him and his life the nearer we shall come together. . . . I never think of Wesley, the attitude of the English Church toward him, and the action of those who broke away from the mother church, without feeling anew that it is the self-will of man, and not the will of God, that separates and keeps his family apart. The supreme duty of all Christian churches is to place unity, actual and real, as the unity of an army, in the forefront of every prayer and of every effort that God in his good time may bring them to subordinate individual will to his purpose

for his church.—*Silas McBee, Editor of the "Churchman" (Protestant Episcopal), New York City, in "Northwestern Christian Advocate" (Methodist Episcopal), June* 17, 1903.

The division of the church into sects is a distinct and flagrant sin.—*"Ian Maclaren" (Rev. John Watson, Presbyterian Minister, Sefton Park, Liverpool), in "The Bonnie Briar Bush,"* p. 270.

In the beginning, we are told, the Christian church was "all with one accord in one place," but if Peter and Paul were to come to New York or to New Orleans or to San Francisco or to Boston, they would find the members of this one church in 169 different places, with a practical man, named James, leading one group of disciples; an emotional Peter leading another group; the æsthetic John leading still another group; and the philosophic Paul guiding his own band. The cross of Christ stands in the center, but each regiment, with back toward that cross, marching away from his fellows, while his denominational leader beats time. Yet, unity, co-operation, could combine these scattered regiments into a solid army marching on to victory.—*Newell Dwight Hillis, in "Everybody's Magazine" for April,* 1904.

With the testimonies of these great men, and the declarations of these mighty assemblies, little must be the man who defends divisions and declares that God wants different denominations to satisfy the temperaments, tastes and prejudices of man. God wants his people to be one in doctrine and practice.

WHY WE SHOULD UNITE.

We should unite because our Lord prayed four times that we might all be one. Our Lord's unanswered prayer should touch our hearts, and urge us to do all we can to bring

about the union of his people. There is nothing in the Bible more carefully taught than the unity of his own. The New Teastament church was a unit. Jesus said "my church." The church in the beginning was one body, one fold and one household. The New Testament church was a unit, and this unity can be restored. We plead for unity because it has the sanction of revelation. Let us hear what the Spirit says:

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgment" (1 Cor. 1:10).

"Seeing that we, who are many, are one bread, one body: for we all partake of the one bread" (1 Cor. 10:17).

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:1-6).

"*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16).

"Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel" (Phil. 1:27).

With a united church, we should conquer the world for Christ in ten years. God has

given us these mighty forces, the press, telegram, steamboat, railroad, the cablegram annihilating space and resistance, that we may use them so that the kingdoms of this world may become the kingdoms of our Lord.

We should unite because Christ and the apostles condemned division. Christ tells us there is one fold and one shepherd. Paul tells us there is one body, one Spirit, one Lord and one baptism (Eph. 4:4-6). But in our day we have many faiths, numerous baptisms, several bodies, and more than one Lord. Instead of the union of the faith, we have division, strife, confusion, jealousy, hate and contention. We have twenty-nine kinds of Methodists, twenty-two kinds of Lutherans, sixteen kinds of Presbyterians, eight kinds of Baptists, four kinds of Episcopalians and six kinds of Catholics. All under different government and law. Could any earthly nation live under such government?

THE BIBLE EVERYWHERE CONDEMNS SEPARATION.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? (1 Cor. 1:10-13).

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers, by whom ye believed, even as the Lord gave to every man? (1 Cor. 3:1-5).

That there should be no schism in the body; but *that* the members should have the same care one for another (1 Cor. 12:25).

In this discussion Paul made use of the figure of the human body to teach the lesson of unity. If one member suffereth, all suffer. The separation of any member of the body of Christ causes suffering to the whole body. The consequences go further than to merely injure the one that separates. It injures all. The blood of Jesus Christ never circulated through the veins of sectarianism. Think of the members of different denominations "having the same care one for the other" (1 Cor. 11:18). "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

The word of God condemns divisions, and

yet the truth remains that, instead of standing fast together, we stand loosely, striving separately; three hundred party spirits, rejecting the commandments of God that we may keep our traditions.

THE EVILS OF DIVISIONS.

Divisions create doubt, skepticism and infidelity. The unbelieving world sees the folly of faction and separation, and rejects the faith. They see denominationalism is false, and reject all. Sectarianism breeds skeptics. Doubt is found everywhere. Our schools and universities are filled with scorn and doubt. Dr. Christlieb, in speaking of his own country (Germany), says: "Wherever you go, into the schoolroom of the professor, the barracks of the soldier, or the shops, you hear the same tale. The old faith has become obsolete; no new churches are being built. Only five in one hundred go to church in Germany, and not one in one hundred in the capital, among the Protestants, go to church. Everywhere religion is ridiculed and condemned." This wide spread of unbelief is alarming in our own country. Jesus prayed that "all might be one," and his reason for praying for this unity was "that the world might believe that thou hast sent me." Unity will cause the world to believe in Christ. Disunion will cause the world to reject him. Disunion is largely re-

sponsible for the havoc of skepticism. When the unbelieving world sees the soldiers of the cross at war with one another, it turns away in disgust, and has no desire to enter the ranks of those contending factions.

Disunion hinders evangelism. People wedded to a denomination often prefer to see their friends and relatives stay out of Christ rather than join some other denomination. "I do not know what church to join," is the common excuse of thousands in every community. In my evangelistic work I have met these excuses thousands of times.

Disunion hinders church discipline, admonition and rebuke. Immorality and heresy find protection in disunion. All know if men are rebuked for their sins or threatened suspension for their folly, that they can find a home in some rival denomination, and often these disturbers of peace are treated as heroes. The outside world sees this folly, and sneers. Over such a scene Satan sits upon his throne, and smiles. The divided church is doing his work for him.

On account of rivalry and jealousy among religious societies the Christian religion is not taught in our public schools nor in many of our colleges. Teachers can teach history, geography, mythology, and the religion of the Greeks, but they are not allowed to teach the Christian religion. As most of our children are educated

in the public schools, the majority of our American youths grow up without any religion. Teachers are compelled to assume an attitude of indifference, and many even exhibit antagonism to religion. They must not show any interest in religion, as it may ruin their influence and even lose them their places in many schools. Skepticism enters the classroom and faith goes out.

DISUNION CAUSES GRIEF.

Sickness, poverty and misery have caused less grief than divisions have caused. These divisions bring sorrow, heartache, anguish and disappointment. Disunion divides homes, and causes the parents to quarrel over the cradle of the new-born babe. Children remain out of the church because father belongs to one church and mother to another. Do you think that Jesus ever expected the home to be so divided that we can not train the children for the Christ?

Denominationalism hinders the work of charity. Divided into warring factions, the churches do not relieve misery, care for the sick and alleviate pain. Were we one people, we could hire great physicians that could be consulted free by the poor and needy, make happy many suffering homes, fill the hungry mouths, and clothe the shivering body. In every community there are persons who have gone to an

untimely death, and filled paupers' graves, who could have been saved by Christian care.

To many so-called Christians our Lord may say on that great day: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was hungry, and ye gave me no meat; sick, and ye visited me not." To care for the poor is laid upon the Christian church, and God will hold it responsible for the neglect.

Disunion is wicked waste of mind and money. Disunion weakens the church, wastes its money, squanders its resources, creates rivalry and extravagance. Millions of dollars are put into great temples of worship, not because they are needed, but in order to vie with one another. We try to outstrip our rivals in erecting great buildings, and securing popular preachers who can draw the masses. If we would turn loose the hundred thousand rival preachers and set free the millions of money tied up to perpetuate division, we would have men and money to carry the gospel to the slums, the heathen and the waste places of the world. None need be idle. The work of mercy needs thousands of Christian workers and millions of dollars of money. One hundred and fifty million people have never heard the name of Jesus pronounced. One billion of human beings have never acknowledged his authority. Not one worker

would be thrown out of employment if denominationalism was abandoned, but all workers could go forth with the true spirit of brotherly love, conquering the kingdom of sin for the King of kings.

I was in a Western town of five thousand people where fourteen churches were struggling for an existence. On Lord's Day morning not one of them had one hundred people in attendance. All combined had less than five hundred in services that day. Two good churches, with two able ministers, could have served the people much better. Instead of working together, they were in bitter antagonism. Could stupidity be more stupid than to perpetuate in a town of a few hundred people, so many church houses, so many preachers, so many congregations, burdened with debt and asking the missionary societies to help them live, when they should have been contributing to the evangelism of the world?

THE SOLUTION OF THE PROBLEM.

I have listened to the addresses at our world's congresses, federation assemblies and missionary conferences. These great assemblies show the evil of disunion and the beauty of union, but I never heard one of the speakers offer a solution for the problem. They all admit that the divided church is sick, but they offer

no remedy. They examine the case and declare the disease, but prescribe no cure. In all the addresses that I have read, delivered in the conferences and assemblies, all admit that the problem of the church is union, but they do not offer a solution.

I trust I am not prejudiced, but it seems to me that the people called Christians are the only people that offer a solution for this question. And even our great orators generally speak of the evil and fail to offer the remedy. Our remedy is to restore the New Testament church in doctrine and practice. All who do this are abiding in unity. We should show denominationalism the beauty, strength and justice of Christian unity. When men can be made to see this power of unity, they will abandon disunion.

THE BASIS OF CHRISTIAN UNITY.

1. *The basis of Christian unity must contain every essential in Christianity.* If we omit one essential, some people will see that all the truth is not taught, and they will organize another religious society. Instead of unity, we only have another division. Unity will never come by accommodating the truth to the prejudices of men. Faith is unvarying, and men must accommodate themselves to it. Parts of the truth must not be taken as a whole. There

can be no unity only as we cling to the truth, and the truth shall make us free. Here is where the blunders have been made in the past. Christian union is not new. The Moravians pleaded for union, but they failed because they omitted some of the cardinal points in Christianity. The Christian Connection made character the basis of union and gave people their choice as to doctrine. The Friends (Quakers) attempted a spiritual union, but failed, as they omitted the two Christian institutions—baptism and communion. They failed, and their religious societies are becoming a disappearing brotherhood. The only thing they accomplished was to make more divisions. Abner Jones, of Vermont; James O'Kelly, of North Carolina, and Barton Stone urged union, but they were too liberal and failed. Jesus said, "Why call me Lord, and do not the things I say?" All his teaching is essential, and must go into this basis in order to succeed.

2. *The basis of unity must not contain one non-essential.* If it contains a non-essential, good people will not accept it, and again you have division instead of union. That has been the trouble with creed and creed-maker. They put in their basis things not taught in the Bible. A man may believe in hereditary sin, total depravity, election and direct operation of the Spirit and be saved. He may reject all these

doctrines and be saved. They are non-essentials, and must not go in the basis of union.

Well did the author of "That We Might Be One" say, "All the congresses and federations of the world can not bring union on the basis of man's opinion." We must come back to the New Testament church. The federations and congresses may advance the cause of union, but more often they hinder. They convey to the world that these combines have divine sanction. The Bible forms no basis for churches. It teaches unity, one church. A federation of churches is not unity.

Were it not for our divided conditions, I would not have to discuss this subject any further. But on account of divisions we have departed from the divine line. We must return to the New Testament church.

THE NAME.

There is no other name under the stars upon which we can unite except "Christian." It is the only name that includes all who are followers of the Christ, and excludes all who are not. It is a universal term, one that applies to all who own our Lord. Try our logic on any other word, and you will fail. Disciples and brethren are too inclusive. They include many who are not Christians. The Oddfellows and Masons are brethren. Plato and Socrates had

disciples. "Lutheran" is too exclusive. The name excludes many who are Christians. With Alexander Proctor we say: "The only term on earth upon which we can unite is the term 'Christian'." Christians of all denominations are willing to wear that divine name. We can never agree upon a party name. Go to a brother of some denomination and say to him, "You are not a Unitarian?" "No, sir." "You are not a Lutheran?" "No." "You are not a Christian?" "Yes, I am." He is willing to wear that name. It is not in controversy. The name "Christian" has the sanction of revelation. "The disciples were called Christians first at Antioch" (Acts 11:26; Acts 26:28). Peter says: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Pet. 4:16).

THE BOOK OF AUTHORITY.

The New Testament must be the book of authority. Whatever it commands us to do, we must do; whatever it commands us not to do, we must not do. Where the Bible is silent there is freedom of opinion. We can unite upon no other book. Those who cling to the Discipline will not surrender that book for the Westminster Confession. The people who accept that Confession will not give it up for the Augsburg Confession, and the Lutherans will

not give up that creed for the Nicene Creed. But all of them are willing to make the Bible the last appeal. We say, make it the last, first and only appeal. The place for all the creeds and Disciplines is the museum.

THE BAPTISMAL CONTROVERSY.

The subject of baptism should not be in our way. The same rule that applies to the name and the creed applies to baptism. We must adopt the practice that all will accept. We are not discussing the mode. It is our purpose to accept that practice upon which all will agree. The immersion of a penitent believer in water is accepted as Christian baptism by all Protestantism that practices any mode of baptism. The Methodists, Presbyterians, United Brethren, Congregationalists, Baptists and Lutherans admit to membership immersed persons. This baptism is not in debate. These millions of people acknowledge that immersion is valid baptism. Here we can unite.

But we can not unite upon any substitute. The ninety millions in the Greek Church, the millions of immersionists in the world, and the large number of immersed among other religious societies, will never accept any substitute for the New Testament practice. All will accept immersion. To leave this out of our basis of union is fatal. One hundred million people

will not consent to this unscriptural practice.

We are playing havoc with God's plans when we try to unite upon any human substitute. We are wasting time and courting disunion even in trying it. Union means obedience to God's laws.

Those who plead for union should learn lessons from the trend of the age.

Thousands upon thousands who have been sprinkled demand immersion every year. In every city, town and village, men and women leave the ranks of the affusionists and demand immersion. This is not true among those who cling to the baptism that Jesus enjoined upon his people. Christian unity must come by keeping the marching orders of our King, and not by rejecting some of his teaching. Jesus said: "Why call me Lord, Lord, and do not the things I say?" Jesus gave the Christian institution of baptism. To reject it is to reject his word. To ignore the word of the Lord is to ignore the Lord who spoke it.

Unity will not come by comity, federations and combines. We must unite, not mix. Oil and water can not be united. Oxygen and hydrogen unite. Denominations may combine, but they can not unite. The union that Jesus prayed for was the union of individuals, not of churches. *Our work is to restore the New Testament church.* For this purpose we were

sent into this world. We were not sent to evangelize the world. True, we are intensely evangelistic, because we believe that is the best way to enlist men under the banner of unity. But we realize that the evangelistic problem is settled when we come to the unity of the faith. Our mission is not to preach to the heathen world. We are enthusiastically in favor of Foreign Missions, but other religious bodies are equally enthusiastic. Our work is to unite God's people. The missionary problem is solved when we unite, and not before. United, we can conquer the world in ten years. In our zeal for missions *we* must not silence the cry for unity. The missionary on the foreign field that is not preaching unity, is building on the sand.

No truce must be made on the foreign field. He who compromises is standing on a volcano that may burst at any moment and carry all to destruction. The man who does not teach New Testament Christianity on the foreign field should be recalled. We are sent not only to evangelize, but to preach to other churches. We must teach them until they come to the unity of the faith. We were not sent to build great universities. Let the state and others do that. We are sent to prepare young men to go out and preach the unities of the faith. Let us do *first things first.*

Paul tells us there are seven gospel unities (Eph. 4: 1-6). In order to restore the New Testament church, there must be unity of worship, because there is one God; there must be unity of authority, because there is one Lord and Christ; there must be unity of practice, because there is one baptism; there must be unity of preaching, because there is one faith; there must be unity of organization, because there is one body; there must be unity of life, because there is one Spirit; there must be unity of purpose, because there is one hope. The Great Commission contains every essential and omits every non-essential in God's ritual. It tells clearly what a man must do to become a Christian. We must preach it just as it is—all of it and nothing else.

We take hope and rejoice when we see the tendency of the religious world is toward unity. The thinkers among all religious societies champion the cause of unity. Among the Baptists, men like Conwell, Ruth, Tupper and Henson; among the Methodists, Buckley, Vincent and Hamilton; among the Presbyterians and Congregationalists, Schaff, Hillis, Van Dyke and Mott; among the Episcopalians, Stanley and Farrar. This one thing we do: forgetting the minor things of the past, with determination we put our faces toward Christian unity. Theories, speculations, advanced thought, higher criticism,

evolution, the new learning, and kindred subjects, must be cast out upon the dumping-ground of the past. It is our duty to make way for the united kingdom of our Lord.

"Men of thought and men of action, clear the way."

Bring about this unity of God's people, and there will be joy in heaven and gladness on earth. Then we can sing the angel song, "Glory to God in the highest, and on earth peace, good will toward men."

VII.

SERVICE

Our ideas of service have been constantly changing. In an early day, the church taught that it pleased God for his followers to punish the body. Foolish priests went off into the desert and lived in filth and degradation, thinking they were serving God. A monk in Syria builded a tower and lived thirty years upon the top of it. His food was sent up to him in a basket by a rope. Here, in rags and dirt, he prayed fifteen hours a day. Silly people would pass by and say: "What a servant of God!" But in all these thirty years of praying, privation and torture, he did not render any service to God.

Thinking it would please God to punish the body, deluded Christians wore hairy garments to lacerate the body, put thorns and pebbles in their shoes, crawled upon hands and knees, and wore out their bodies in pain. It is on account of this same foolish notion that the cruel priest commands his subjects to do penance. In Mexico I saw many persons crawling upon the stone floor. The priest had commanded them to

crawl there to please God, or, rather, to appease him. But finally the people began to ask, "Where is any service in torture? Whom do we serve by punishing the body?" Martin Luther crawling up Pilate's Stairway, in Rome, thought of the sentence, "The just shall live by faith." Quickly he sprang up and went to preaching justification by faith. With that plea he shook all Europe.

Protestantism gave the world a higher idea of service, but fell short of the divine idea. The Catholic Church taught that the pope was inspired. Protestantism taught that the king was inspired. Bishop Andrews taught that King James was inspired of God. To them, serving the pope and the king was serving God. Calvinism taught that to serve God was to do nothing. Thousands were waiting for God to come and convert them. Instead of obeying the command, "Create within me a clean heart," they were waiting for God to give them a new heart. Within the church, service consisted of shouting, crying, praying and agonizing, as if God would be pleased to see his people agonize. In these wild excitements, many would swoon and become unconscious. Preachers praised God for these wonderful hypnotic manifestations. While all these things are rejected by us to-day as false conceptions of service, have we restored the divine idea? To many good peo-

ple to-day, service consists of singing, praying and praising God.

Torturing the body, agonizing, singing, praying and praising are not acts of service. Do not misunderstand me. Praying is absolutely essential. It is as important as it is for the soldier to go to his meals. He can not live without it. We must feed upon the word of God, and commune with him, but that is worship, not service. It is proper to worship, but it is important to go further, and serve. To ask God to give you something is not service. *You* must give to serve. The way to serve God is to serve man.

Jesus taught us clearly what service is. Whatever Jesus taught he illustrated in his own life. When he wanted to teach the people what obedience is, he was obedient to his Father. When he wanted to teach what baptism is, he went down into the water and was baptized. When he desired to teach a lesson on immortality, he went into the grave and came out triumphantly. His whole life affords an example of service. He took upon himself the form of a servant (Phil. 2 : 6, 7).

He said to his disciples, "I am among you as a servant." "The Son of man came not to be ministered unto, but to minister." Then he proclaimed that wonderful truth, "The disciple is not above his master." As my Father hath sent me, so I send you."

He went forth encouraging the despondent, helping the needy, and consoling the afflicted. Then, in his last great lesson, he taught that we are to be rewarded or condemned as we have served or failed to serve.

In the last great court, Jesus will not ask us if we believed or prayed. It is our blessed privilege to praise him, but that is not service. But he will ask us if we carried a cup of water to the thirsty, or fed the hungry. Christian service consists of doing something for humanity, and doing that thing in the name of the Lord. Religion without philanthropy is not Christianity. Philanthropy without religion is not Christianity. Christian service consists of both piety and philanthropy. Piety without charity is as defective as charity without piety. We may give our millions for self-aggrandizement, and it is not Christian service. We may pray, cry, weep and be very good, but these things do not constitute Christian service. When a man enlists under the banner of Christ, he should begin a life of service. Commercial service and Christian service are widely different. Commercial service serves to be served. Christian service serves to help. In Christian service greed gives way to need. If society would accept the social laws of Jesus, the earth would blossom as a rose, while poverty and sorrow would flee away.

Then we would hear no more of the secular and sacred. The lawyer, merchant and statesman would go forth to do good, not for gain; when the church-member takes the ballot in his hand, he should say with the same reverence, "Lord, what wilt thou have me do?" as when he takes the communion cup. With this conception of service, society will demand that the statesman shall be as godly as the preacher, and the voter as pure as the deacon. The churchman will understand that to serve God he must do service in his name.

All around us are great opportunities for Christian service. Christians should go to the home of the sick, not in the name of orders, ladies' aid, or Endeavor societies, but go there in the name of Christ. They should go not only to pray and sympathize, but they should go to aid. Cleansing the home of the afflicted, as if it was the home of your own sister in the flesh, and relieving the sick and weary of the heavy burdens of life, is high Christian service. To permit a sister in Christ to suffer in neglect is as great a sin as to neglect the needs of your sister in the flesh. Years ago I saw a mother and father enter a village church. They looked around to see their married daughter. She was not at church. I heard the mother say: "William, I am afraid Virgie is sick. I can't be at rest until I know what is the cause of her ab-

sence." The father replied: "I can't worship till I know what is the cause of her absence. She may be in need. I will go over and see. If she needs you, I will send for you." If every Christian would feel with the same anxious love toward every other Christian, the church would win victories.

If, when we missed a Christian from church, we could not rest until we knew the cause, the problem of church attendance would be solved. A sister said to me not long ago: "I have not served the Lord this year." I asked her why. She replied: "I have an invalid mother that I am compelled to care for. I can not leave her alone one hour. I have not been to service once this year." I said to her: "In serving your afflicted mother, you have served God. You can render no higher service, and God will bless you." By helping others in Christ's name, we are rendering the highest service that can possibly be rendered to God.

VIII.

GORGEOUSNESS IN WORSHIP

The early church was noted for its simplicity in its worship and in its gospel message. Magnificence characterized paganism; ostentation, Judaism; simplicity, Christianity. Paganism boasted of its gorgeous temples, its magnificent edifices and dazzling monuments. Its devotees could point to the pyramids of Egypt, the hanging gardens of Babylon, the Parthenon of Greece, and the Pantheon of Rome. They shouted, "Great is Diana of the Ephesians!" In contrast to all this stood the simplicity of Christianity.

When the pagans came into the church they brought with them many of their pagan customs, feasts, and the inordinate lust for the gorgeous and gaudy.

The pagan priest dressed gorgeously, and wielded a mighty power over his subject. Slowly this lust for display crept into the worship of Christians. Bishops aped the pagan priest, and put on dazzling clerical robes. Bishops struggled to outstrip one another in brilliancy and splendor. The Bishops of Carthage

vied with the Bishop of Cæsarea, Cæsarea with Jerusalem, Jerusalem with Constantinople, and Constantinople with Rome. Then began the war for supremacy and authority, which ended in the establishment of the Roman hierarchy.

Now began the reign of display—gorgeousness and extravagance that surpassed the pagan world. The fine arts were put under tribute to beautify and decorate the gorgeous temples. Worship became pompous. The fine arts may be used to enhance righteousness; but in the part where art flourished, vice lurked. When Phidias was decorating Athens, Greece was steeped in vice.

Rome was never more vicious than when Michael Angelo was building St. Peter's, or when Raphael was frescoing the Vatican. Art may decorate, but, alone, it will not always elevate. The nude and indecent in art to-day stirs up evil passions and deadens the best emotions of our nature.

The ancient tried to build a tower to heaven. That was pagan. We lavish gold upon church steeples. That is also pagan. On every Lord's Day morning you can hear the chimes of the church bells and see the sun's rays sparkle from the golden steeple yonder in New York. There stands that mighty church that owns seventy million dollars' worth of property. Yet only a few blocks from this gorgeous church,

with its millions, are one hundred thousand human vermin, crawling in filth and shame, who have never seen a Bible, heard a sermon, or who have never entered a church. Strip off this dazzling gold from the steeple and upholstering, and send the gospel to these starving men and women.

The seventy millions of dollars tied up in this wealthy church would build two hundred excellent church homes, employ two hundred preachers for twenty-five years, and yet have money to assist in alleviating pain and feeding the hungry. The church is more pagan than Christian.

Simplicity characterized the religion of our forefathers. Then Puritanic brethren gave to the world the best manhood and womanhood that has ever been seen. About all that is worth saving in American society is Puritanic.

The current Reformation was noted for its simplicity in worship and the clearness of its message. We were free from high-sounding titles and pompous display. Our growth was marvelous. But we again began to ape paganism in our love for display and in seeking after titles. We no longer rejoice in our rapid growth.

Let us return to the simplicity as it is in Christ, and we will rapidly regain our lost influence.

One of our laymen stated that if he would withdraw his financial support from his local congregation it would go into bankruptcy in five years. If the Lord has put into our hands thousands of dollars, it is a sin to use it for extravagant display. To put four hundred thousand dollars into a church home when one hundred thousand would have builded a temple that would have accommodated the people just as well, is a wicked waste of the Lord's money. It is unchristian and unpardonable. The three hundred thousand saved would build six or eight good houses of worship and would do a hundred-fold more good.

If our pride, vanity, selfishness, hired choirs, frescoed galleries, dainty and perfumed sermons, heartless worship, worldly singers, fastidious preachers and lavish display of dress could be put into God's crucible, much dross would be found. The preacher in the worldly church becomes finical, apologetic, unsound in his message, and reduces himself to an oratorical fop. His sermons are faultlessly nice, gloriously dull and supremely null.

All careful observers admit, as our churches become wealthy and our worship becomes gorgeous, the members become cold and heartless. When display and gorgeousness go in, friendship and love go out. When style enters, simplicity departs. When gaudily dressed rich

rule, the poor are driven out. Christian fellowship can not grow in the icehouse of ostentation. No man can feel humble amid all the dazzle and gorgeousness common in the ponderous edifice of extravagance and wealth. Sociability can not live in high-church society.

Humility is too delicate to look at itself and live. It can grow only in the warm atmosphere of love and simple friendship. Let us see Christ's estimate of the wealthy and worldly church. To six of the seven churches in Asia he had a word of commendation, but to the Laodicean church he had not one line of commendation or one word of praise. The church, as an organization, had passed beyond redemption.

The great sin of this congregation was its unlimited wealth. We hear of churches burdened with debt, but there is a church burdened with wealth unto death. Wealth crushed out its life, until it existed only in a name of reproach.

The Master said: "Thou art neither cold nor hot. I would you were cold or hot." The church hot to white heat needs no help. Her enthusiasm, zeal, passion and activity crown her with victory. The cold church may be revived. It may see its need of fire, but the lukewarm is hopeless. You can eat a cold egg; a hot one will hatch; but a lukewarm one nobody wants—it is loathsome.

Now listen to this church's estimate of itself (Rev. 3: 17, 18): "I am rich," have abundance; "I have gotten riches," accumulated, self-acquired; "and have need of nothing," independent of everybody. It was self-satisfied. If any one had visited it, the members would have boasted of their beautiful premises, their gorgeous building, and pointed to their matchless equipment. They would have told you they were out of debt, money in the treasury, and that they did not need anything.

If our secretaries or missionary agents had visited this church, they would have pronounced it the most marvelous church in the brotherhood. Columns of praise would have been written. We put a money estimate upon all religious work. The preacher that can raise money is the popular man. Secretaries glory not in the souls won for Christ or the houses builded for worship, but they glory in the money they raise. This self-satisfied church needed nothing. Ask those people to engage in a series of evangelistic meetings, and they would have said: "We need nothing. Go where they want such things. We are rich. We are opposed to evangelism." The worst traitor in the camp of Christ is that man who protests against evangelism.

Now listen to what Jesus said about these self-satisfied people: "You are poor"—reduced to spiritual poverty. You are so poor that

you are going into decay. You lack all the rich graces of Christianity. "You are miserable"—so poor that you are pitiable. "You are naked," your tattered garments show your nudeness; you are void of the shame of your nakedness. You are stripped of the beautiful garments of humility, love and peace, and void of white robes. "You are blind" and can not see your poverty, want, nakedness and misery. But what is even more sad—you are satisfied with your ruined condition!

"I will spew you out of my mouth." With that sentence Christ signed the death-warrant of the Laodicean church. It was abandoned forever. There never was a more scathing rebuke hurled against any one than this bitter denunciation. The lukewarm Christian is represented as sickening the Almighty. The Laodicean church had everything but Jesus. Lacking that, they lacked all.

While he utterly rejects this congregation, he never forsook the individual. The next sentence is one of the saddest in the Bible. "Behold, I stand at the door and knock." Jesus was excluded. "If any man hear my voice and open the door, I will come to him, and sup with him, and he with me." Oh, the excluded Christ! He is on the outside. Pomp, riches and sin on the inside. No one to open the door.

Now, suppose five righteous men had opened

the door and communed with Jesus; what would have been the result? These five men with Jesus would have been the church of Christ in Laodicea. The other six hundred members would have been excommunicated. We hear of a big church of one thousand members excommunicating some weak man, but here are five men who excommunicate one thousand. If the thousand worldly members want to be with Christ, they have nothing to do but come over and join the five who are with Jesus, and if they will come, he will sup with them, and they with him. He will sit down at their table, and they will sit at his table. This sweet communion may be enjoyed by every Christian.

The church that will open the door to the excluded Christ has power within itself to convert the whole community where it is located, without a revival or without an evangelist. Jesus was driven out of the home of his birth—Bethlehem; rejected in the home of his residence—Nazareth; expelled from the home of his adoption—Capernaum; and then, in Laodicea, excluded from the church, for he was on the outside. This Laodicean church was unconscious, stupefied, lethargic—like the reptile that coils around its own body, and then goes into a stupor. So this church had become so dead that it was insensitive; it did not realize its danger. Open the door, and He will come in and dwell with us.

IX.

CHRISTIAN BAPTISM

During the last century baptism in religion and tariff in politics have been the great subjects in controversy. In these discussions men strive to win victories for parties instead of triumphs for the truth. It is my purpose to state what we believe the Bible teaches on this subject.

THE IMPORTANCE OF THE SUBJECT.

1. Jesus came all the way from Nazareth, about seventy miles, and demanded baptism of John. John hesitated. Jesus said: "Suffer it to be so now, for thus it becometh us to fulfil *all righteousness.*" Resisting no longer, John baptized him in Jordan (Mark 1:9).

When he came up out of the water, a voice from heaven said: "This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

He went down into the water Jesus, the son of Mary. He came up out of the water the Christ, the recognized Son of God.

When we fulfill all righteousness, God will recognize us as his children.

In his life, Jesus illustrated what he taught. He taught us the meaning of love, humility and suffering, by his loving and humble life. He tells us what immortality is, by conquering death. He shows us what baptism is, by going down into the water, and fulfilling all righteousness. After spending three years in the work of mercy, yonder on the mountain he took the last fond look at his beloved disciples, and said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Jesus began his public life by submitting to baptism. He closed his public life by commanding his disciples to go and baptize all nations. The first and last public act of Jesus concerned *baptism*.

2. Jesus gave the great commission. No one is authorized to preach only as he preaches under that commission. Likewise no one has the authority to change or omit one word in it. If one part is left out, it destroys the commission; destroy the commission, and you kill Christianity.

The liberal Christians and Unitarians left baptism out of their religion, and now they claim Christ is not the divine Saviour of the world. Any church that ignores baptism ignores Christ.

3. God said: "In all places where I re-

cord my name, I will come unto thee and I will bless thee" (Ex. 20:24).

God has stamped his holy name upon the ordinance of baptism.

We are baptized in the *name of the Father.*

4. Jesus left only two positive commands: The *Lord's Supper,* to test the loyalty of the Christian; *baptism,* to test the loyalty of the unconverted. Dare we slight this institution established by Christ? Christ left his apostles to execute his will. On the day of Pentecost those who were convinced that Jesus was the Christ asked, "What must we do?" Peter, speaking under the influence of the Spirit, said, "Repent, and be baptized."

The first command given to inquiring men, after the church was established, was, "Repent, and be baptized" (Acts 2:38).

TOO MUCH SHOULD NOT BE MADE OF BAPTISM.

The denominations made too much out of it. Now to the proof of this:

1. The Catholic Church makes baptism a saving ordinance without faith or repentance.

Bishop Kendrick, of Philadelphia, said: "All of us are by nature children of wrath, being stained by sin. Baptism is the laver by which sin is washed away. It must then be applicable to infants." We say, No. If an infant dies, it goes to heaven. It needs no

baptism. Bishops of the Catholic Church have refused to have children, dying without baptism, buried in a Catholic graveyard. They consider them polluted children. A Catholic in Crawfordsville, Indiana, told me that if an infant died without baptism it would be lost.

To all these we say, "You make too much out of baptism."

2. The Episcopal Catechism reads:

Q. "How are we made members of the church?

A. "By baptism.

Q. "Can forgiveness of sins be obtained out of the church?

A. "No.

Q. "Does baptism cleanse from all sins committed before it?

A. "Yes, as well as original sin."

Again, we say, "You make too much out of baptism." Baptism has nothing to do with cleansing us. The blood of Christ cleanses us from all sin.

3. The Presbyterian Confession says:

(1) "Baptism is for the solemn admission of the party baptized into the church.

(2) "Out of the church there is no ordinary possibility of salvation.

(3) "Therefore, without baptism, there is no ordinary possibility of salvation."

This makes it impossible for any to be saved

without baptism, infants as well as those who have never heard the gospel. The Confession says, "Baptism is a seal of the covenant of grace." Once more we say, *No.* Baptism is not a seal. We are sealed by the Holy Spirit (Eph. 4:30).

4. What do our Methodist brethren say?

Read doctrinal tracts, published by the M. E. Conference of 1850, page 251: "If infants are guilty of original sin, then they are proper subjects of baptism. Original sin cleaves to every child of man, and thereby they are children of wrath and liable to eternal damnation." Good John Wesley taught the same, and in a milder form the same doctrine is found in the Discipline.

Read the prayer in the Discipline in the baptism of infants.

To all these we say, You make baptism too prominent. Leave it where Christ and the apostles put it. Faith, repentance and baptism are joined together. If you ever become a Christian, you must believe, repent and be baptized.

WHAT IS CHRISTIAN BAPTISM?

Christ commanded his apostles to *baptize.* John baptized Jesus in Jordan. Philip baptized the eunuch in water. What did Jesus mean when he said, "Go, baptize"? Did he mean

three things, or the one specific act? What did John and Philip do when they baptized people?

We get our word "baptize" from the Greek *baptizo.*

The word "baptism" is not in the Old Testament, but in the New Testament it occurs as follows: In the Gospels fifty-one times, Acts twenty-three times, the Epistles fifteen times. With its derivations it occurs 126 times in the New Testament. Is it reasonable to suppose that Jesus and the apostles would use a word 126 times that means three *things, nothing or everything?*

Three Greek words:

Baptizo. Greek lexicographers, philosophers and historians, with one consent, render this word immerse, plunge or dip. Not one ever rendered it *sprinkle.* This word is used in the New Testament, and refers to Christian baptism.

Rantizo. With the same universal consent this word is rendered *sprinkle.* It never refers to baptism.

Cheo. This word is always translated *pour.* It is never used for baptism.

If sprinkling is baptism, Jesus would have used *rantizo,* not *baptizo.*

In this discussion we are not looking after *modes.* If sprinkling is a mode of baptism,

what is baptism? This is not to be decided by opinion, but by testimony.

Let us hear the testimony of the scholars of the world:

COMMENTATORS AND TRANSLATORS.

1. John Calvin (Presbyterian): "The word 'baptize' signifies to immerse. It is certain that immersion was the practice of the primitive church."

2. Luther (Lutheran): "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

3. John Wesley (Methodist): "Buried with him by baptism—alluding to the ancient manner of baptizing by immersion."

4. Wall (Episcopalian): "Immersion was in all probability the way in which our blessed Saviour, and *for certain* the way by which the ancient Christians, received their baptism."

5. Brenner (Catholic): "For thirteen hundred years was baptism an immersion of the person under water."

6. Macknight (Presbyterian): "In baptism the baptized person is buried under the water." "Christ submitted to be baptized; that is, to be buried under the water."

7. Whitfield (Methodist): "It is certain

that the word of our text (Rom. 6:4) alludes to the manner of baptizing by immersion."

8. Stourdza (a native Greek): "The verb 'baptize' has only one meaning. It signifies to plunge. Baptism and immersion are identical. To say *baptism by sprinkling* is as if one would say immersion by sprinkling."

9. Jeremiah (Greek patriarch): "The ancients did not sprinkle the candidate, but immersed him."

10. St. Paul (a Christian): "We are buried with him by baptism."

11. Professor Porson: "The Baptists have the advantage of us. Baptism signifies immersion."

12. Kitto's Encyclopedia: "The whole person was immersed in water."

13. Encyclopedia Americana: "Baptism; that is, dipping or immersion."

14. Brande's Encyclopedia: "Baptism was originally administered by immersion."

15. London Quarterly Review: "There can be no doubt that the original form of baptism was a complete immersion in the deep baptismal waters. For four centuries no other form was known except in a monstrous case."

16. Smith's Dictionary: "*Baptism* means immersion."

17. Edinburgh Review: "*They tell* me that it was unnecessary to prove that the word

(*baptizo*) signifies *to dip,* that I might have commenced with this as a *fixed point* universally admitted."

18. The founder of the Presbyterian Church, John Calvin; the founder of the Lutheran Church, Martin Luther, and the founder of the Methodist Church, John Wesley, bear testimony that immersion was the one baptism that Jesus ordained. In his work on the "Sacrament of Baptism," Luther says, "Baptism is a Greek word and should be translated immerse." "Baptism signifies two things, death and resurrection. When the minister dips the child into water, that signifies death; when he draws him out, that signifies life. I would wish that the baptized should be totally immersed, according to the meaning of the word" (Luther's "Primary Works," p. 192; translated by Wace and Bucheim, London, 1883). The same facts can be found in his complete works, *"Opera Omnia,"* seven volumes, published in Wittemberg. A complete discussion of this whole matter can be found in "Hand-book on Baptism," by Gospel Advocate Publishing Company, Nashville.

In 1889 Charles Wesley Bennett, a Methodist professor of theology in Evanston, Illinois, published a book on Christian archæology, edited by Bishop J. F. Hurst. Now, this is from the highest authority in the M. E. Church.

Hear him: "The customary mode was used by the apostles in baptism of the first converts. This was ordinarily by immersion." Listen to John Wesley: "Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion." (See Journal, Vol. I., p. 20, Feb. 21, 1736.) In Journal, Vol. I., p. 24, we get this history: "I was asked to baptize the child of Mr. Parker, second bailiff of Savannah (Ga.), but Mrs. Parker told me neither she nor Mr. P. would consent to have it dipped. I said, 'If you certify that the child is weak, it will suffice to pour water upon it.' She replied, 'It is not weak, but it shall not be dipped.' This argument I could not refute, and the child was baptized by another person." This did not end the matter. On the 1st day of September, 1737, Mr. Wesley was tried by a jury of forty-four men, found guilty, and ordered to leave the county. The fifth charge against him was, that he had broken the laws of the land, "by refusing to baptize Mr. Parker's child except by dipping." A strange record. The father of Methodism found guilty for refusing to baptize a baby. The record of this trial can be found in the court proceedings of Georgia. There were other charges against Mr. Wesley, but the fifth charge was prominent in the trial.

Historians state facts. Hear them:

CHURCH HISTORIANS.

19. Mosheim: "In this [the first] century, baptism was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in water" (Vol. I., p. 87, *ed. Murdock*). He testifies to the same for the second and third centuries.

20. Neander: "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration" (*History of the Christian Church,* p. 197, *ed. Rose*).

21. Smith: "The regular mode of baptism was by immersion, but it was administered by sprinkling or affusion to persons who lay sick or dying; and when performed in such cases it was called clinical baptism" (*Student's Ecclesiastical History,* p. 172).

22. Brenner: "For thirteen hundred years baptism was administered by immersion. Sprinkling was disputed and even forbidden."

23. Philip Schaff (Presbyterian): "Immersion and not sprinkling was unquestionably the original form of baptism. This is shown by the Greek word *baptizo,* used to designate the rite, and from the baptism of John, which was performed in the Jordan (*en*—Matt. 3:6, compare with 16); also *eis to Iordanen* [into the

Jordan] (Mark 1:9). Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. 10: 2); with the flood (1 Pet. 3:21); with a bath (Eph. 5:26; Tit. 3:5); with a burial and resurrection (Rom. 6:4; Col. 2:12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also in the Græco-Russian churches), pouring and sprinkling being *substituted* only in cases of urgent necessity, such as sickness and approaching death" (*Hist. of Apostolic Church*, pp. 568, 569).

In a late publication (1885) he writes further on these "comparisons," that they "are all in favor of immersion, as is fully admitted by the best scholars, Catholic and Protestant, English and German" (*Teaching of the Twelve Apostles*, pp. 55, 56, note).

24. Dean Stanley (Episcopalian): "The Dean's article ten years ago made a stir in the theological world. You will find the passage in the author's 'Christian Institutions'" (p. 17, *Harper's edition*):

> We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed in the water. That practice is still, as we have seen, continued in Eastern churches. And the cold climate

of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. The rubric in the Public Baptism of Infants enjoins that, unless for special causes, they are to be dipped, not sprinkled. Edward the Sixth and Elizabeth were both immersed. But since the beginning of the seventeenth century, the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. The reason of the change is obvious. The practice of immersion, though peculiarly suitable to the southern and eastern countries for which it was designed, was not found reasonable in the countries of the North and West. Beginning in the thirteenth century, it has gradually driven the ancient usage out of the whole of Europe. It followed, no doubt, the examples of the Apostles and of their Master. It has the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare cases of death-beds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers among its members such noble characters as John Bunyan and Robert Hall.

"It is the purpose of lexicographers to tell what words mean. The New Testament was written in Greek, and hence Greek lexicographers tell us what *baptizo* meant in the days of Christ."

25. Liddell and Scott: "*Baptizo*, to dip in or under water."

26. Robinson (Presbyterian): "To immerse, to sink."

27. Dr. Anthon: "The primary meaning of

the word is *to dip* or immerse. Sprinkling and pouring are out of the question."

28. Bagster: "To dip or immerse."

29. Greenfield: "To immerse, submerge, sink."

30. Scapula (1579): "To dip or immerse; to cleanse."

HEAR CRITICS OF DIFFERENT CENTURIES.

31. Barnabas, 95 A. D.: "We go down into the water full of pollutions, but come up again, bringing forth fruit."

32. Justin Martyr, 144 A. D.: "Then we bring them to some place where there is water; there they are washed in water."

33. Tertullian, 204: "There is no difference between them whom John dipped in Jordan and them whom Peter dipped *in the Tiber.*"

34. Gregory, 360: "We are buried with Christ by baptism."

35. Ambrose, 375: "Thou wast asked, *Dost thou believe?* Thou sayest, *I do,* and was immersed."

36. Stephen II., 753: "Pouring or sprinkling is only admitted in cases of necessity." (In case of sickness.)

37. Common Prayer Book of Edward VI., 1540: "The priest dips it [the candidate] in water."

38. Stephanus, 1572: "*Baptizo*, to immerse."

39. Dean Stanley, 1880: "The universal practice of the church for thirteen centuries was immersion."

40. Schaff, 1885: "Baptism is to immerse in water."

If space would permit, we could quote many Greek dictionaries testifying that *baptizo* means immerse. There is not one Greek lexicon in Europe or America that defines *baptizo* "to sprinkle." *All* do define it "to dip" or "to immerse." Also, we have examined the word in the classic Greek, and it always means "dip" or "immerse." Josephus also used the word with the same meaning. When Peter said, "Repent, and be baptized," the dwellers from thirteen nations heard him. He used language that they understood, for he had the miraculous gift of tongues (languages). What did these people understand by "be baptized"? They heard Peter speak in their own tongue. Watch, then, and see what they do. In seven centuries eight of the nations here represented had the Bible in their own language, and the word in their language for *baptizo* meant to dip or immerse. Out of thirty-six ancient translators, not one ever renders *baptizo* "sprinkle." No Greek scholar in any century ever translated *baptizo* "sprinkle."

GREEK CHURCH.

The Greek needed no translator. He knew the meaning of the word. There are to-day eighty-five million in the Greek Church. From the days of the apostles to the present, Greeks have been immersed. *Millions of them have been immersed.* This is not the voice of millions of men, but of *millions of Greeks,* who know their own language.

THE MAJORITY.

Some are anxious to make the comparison of majorities. Tell us that the majority practices sprinkling. Let us see. All (with the exception of a few sick) practiced immersion for thirteen centuries. The entire Greek or eastern half of the church always practiced immersion. In churches that practice sprinkling many of the candidates are immersed. The Methodists have a membership of about four million. The Baptists (under all names) have about the same. The Greeks (eighty-five million) all immersed. There are only a few outside of the Catholic Church who have not been immersed.

About *seven* persons have been immersed to every *one* that has been sprinkled.

Immersion is not in doubt. All accept immersion as Christian baptism. When one is immersed he never demands sprinkling. Thou-

sands upon thousands who have been sprinkled demand immersion.

There is safe ground. If you doubt your baptism, you, and not God, are responsible for your doubt.

A few years ago, while immersing a number of persons in California, an old lady came up and said, "Will you immerse me?" We took her confession, and as she came up out of the water she said, so that all of us heard her, "Now I know I am right, but I have been doubting my baptism for forty years." She had been sprinkled.

Argument from the New Testament:

1. John baptized in Jordan.

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins (Mark 1:5).

2. Jesus was baptized in Jordan and after baptism came up out of the water.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

And there came a voice from heaven, *saying,* Thou art my beloved Son, in whom I am well pleased (Mark 1:9-11).

3. Much water is required.

And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized (John 3:23).

4. Philip and the eunuch went down into the water and came up out of the water.

And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing (Acts 8:36-39).

5. Baptism represents a birth.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God (John 3:5).

6. Baptism represents a burial.

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead (Col. 2:12).

7. It represents a resurrection.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3, 4).

8. It represents a planting.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection (Rom. 6:5).

9. The body is washed.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:22).

Let us now see what *baptism* requires; also, what immersion requires, and last, what sprinkling requires.

Baptism requires:

1. Water (Acts 8:36; Acts 10:47).
2. Much water (John 3:23).
3. Going to the water (Acts 8:36; Mark 1:9).
4. Going down into the water (Acts 8:38).
5. Coming up out of the water (Matt. 3:16; Acts 8:39).
6. Form of birth (John 3:5).
7. Form of burial (Col. 2:12).
8. Form of resurrection (Rom. 6:4).
9. Form of planting (covered up) (Rom. 6:5).
10. Washing of the body (Heb. 10:22).

Baptism requires these ten things. Put in parallel columns immersion and sprinkling, and see which fills the requirements:

IMMERSION.	SPRINKLING.
1. Water. Yes.	1. Water. Yes.
2. Much water. Yes.	2. Much water. No, few drops only.
3. Going to water. Yes.	3. Going to water. No; water brought.
4. Going into water. Yes.	4. Going into water. No.

5. Coming out of water. Yes.	5. Coming out of water. No.
6. Form of birth. Yes.	6. Form of birth. No.
7. Form of burial. Yes.	7. Form of burial. No.
8. Form of resurrection. Yes.	8. Form of resurrection. No.
9. Form of planting. Yes.	9. Form of planting. No.
10. Body washed. Yes.	10. Body washed. No, forehead wet.

Immersion fulfills the ten requirements. Sprinkling fails in nine points, hence is not Scriptural baptism.

We have given you the testimony of forty lexicographers, besides encyclopedias and histories. Forty of the best witnesses, who have lived from the days of the Saviour to the present time, give unfaltering testimony *in favor of* immersion and *against* sprinkling. The testimony is so strong against sprinkling that if life and death depended upon the evidence of the witnesses, it is so great that any jury would bring in a verdict of *guilty*.

There is no crossing of evidence. All agreed that immersion was the apostolic baptism.

Some may ask, "When, where and by whom was the change made from immersion to *sprinkling?*" The answer to these questions may be found in the Edinburgh Encyclopedia. (Article, "Baptism.")

1. "The first law for sprinkling was obtained in the following manner: Pope Stephen II., being driven from home by Adolphus, King of the Lombards, in 753 A. D., fled

to Pepin, who a short time before had usurped the crown of France. Whilst he remained there, the Monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of the fact be allowed (which, however, some Catholics deny), yet pouring or sprinkling was admitted only in *cases of necessity.* It was not till the year 1311 that the legislature, in council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation (about the middle of the sixteenth century). From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the established church."

2. Rev. O'Reilly, bishop of the Catholic Church, said that the Catholic Church changed the ordinance.

3. Dean Stanley says: "The ancient mode of baptism was immersion. The church changed the ordinance."

4. Henry Ward Beecher says: "When an ordinance becomes irksome, the church can change it."

5. John Calvin claimed that the church had the right to change the ordinance from immersion to sprinkling.

6. Hear the Catholic bishop. Examine Am. Enc., Vol. XIV., p. 396, first column: "The chief practices on which changes have taken place are the manner of administering baptism and the Eucharist. *The solemn mode of baptism was originally by immersion.* The church claims the right to regulate, at her just discre-

tion, the manner of administering sacraments."

Here we find the answer. The Pope of Rome, claiming infallibility, claimed the right to change the ordinance, and *did change it.* No church ever practiced anything but immersion, unless it came out of the Catholic Church, where it learned its lesson. Choose you which you will serve, God or man.

The leading evangelists have been immersed. B. Fay Mills was immersed at Northfield, by a Baptist preacher; N. H. Harraman, the Boston revivalist, was immersed; Major Whittle was immersed; Munhall, co-worker with Moody, was immersed; Henry Farley, the English evangelist, was immersed; Yatman, the great Y. M. C. A. revivalist, was immersed. Why were these great men immersed? They answer. In giving Bible readings in their meetings they were convinced that Jesus was immersed, and, to be loyal to him, they must go where he goes.

Dr. Arthur T. Pierson, of world-wide missionary fame, the editor of the *Missionary Review,* a Presbyterian divine, was immersed by the brother of Charles Spurgeon.

SUBJECT OF BAPTISM.

Penitent believers are proper subjects of baptism. Jesus said, "He that *believeth* and is baptized shall be saved." Peter said, "Re-

pent, and be baptized." Baptism without faith is of no avail. One might be baptized a thousand times without faith and repentance and it would be mockery. You sprinkle, pour or immerse a man who does not believe, and he has not Scripturally been baptized. We may take a dollar and dip it in water; it is immersed, but not Scripturally baptized. If we pour water on it or sprinkle water on it, it is not Scripturally baptized. Why? Because there is something wrong with the dollar. Sprinkle it, pour it or immerse it, and it is not baptized. It can not believe or repent, hence can not be baptized Scripturally. Yet it is as much a subject of baptism as an infant. The infant does not believe, hence can not be Scripturally baptized. Reader, if you were sprinkled before you were old enough to believe, be assured you have not received Christian baptism.

To become a Christian is a voluntary act. We must come into the church knowing the Lord (Jer. 31:31-34; Heb. 8:11). The Jew came into the Jewish kingdom by birth, not knowing the Lord. We enter the kingdom of Christ from choice. We can not enter till we choose. The infant does not know the Lord, can not choose, and can not enter the church. The infant, therefore, can not be Scripturally baptized. Belief must precede baptism.

DESIGN OF BAPTISM.

Baptism coupled with faith and repentance, is for the remission of past sins. All will admit the following proposition: He who believes that Jesus is the Christ, the Son of God, repents of his sins, confesses Christ, is baptized in the name of the Father and of the Son and of the Holy Spirit, and lives a pure life, will be saved. This will save every man. This is sufficient. Let us preach it without any mystery.

In giving the commission, Christ said, "He that believeth and is baptized shall be saved." Dare any one say, "He that believeth and is not baptized shall be saved"?

Jesus told the truth when he said it takes both faith and baptism to save a man.

He who says, "We are saved by faith only," contradicts Christ.

The objector says: "Jesus said, 'He that *believeth not shall be damned;*' hence, all depends upon belief."

True, damnation depends upon one thing, lack of faith. Salvation depends upon *two* things, belief and baptism. One thing, *unbelief,* will damn a man, but it takes two things to save him. When a man disbelieves God's word, he calls God a liar. When a man makes God a liar, that is sufficient sin to damn him.

Peter said, "Repent, and be baptized in the name of Jesus Christ *for the remission of sins*" (Acts 2:38).

Now, can language be plainer than this? Christ said that *belief* and *baptism* would save a man.

Peter says that repentance and baptism are for the *remission of sins.*

These two passages prove the point without further argument.

Many other Scriptures could be brought to sustain this point, but to deny that repentance and baptism, both of them, not one, are for the remission of sins, is to deny the words of the Spirit.

On the day of Pentecost they cried, "Men and brethren, what must we do?" The answer was quickly given, "Repent, and be baptized for the remission of sins." If Peter did not mean that baptism was necessary to forgiveness of sins, then he deceived them and did not answer their question.

To make this claim is to accuse the Spirit of deception. Christ said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven." If Christ says you *can not* enter the kingdom without you are born of water, how *can* you?

To be born of water is Christian baptism. We are baptized into Christ (Gal. 3:27). To

be in Christ is to be in his body, the church.

Peter says baptism saves us (1 Pet. 3:21).

Let us now hear Paul (Eph. 4:4-6): "There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father." In this outline of Christian doctrine, there are seven units. Are these seven units of belief essential to salvation or not? Has the apostle been laying down non-essentials among essentials?

1. One Body, the Church, that is essential (Col. 1:18).

2. One Spirit, essential to salvation.

3. One Hope, essential. "We are saved by hope" (Rom. 8:24).

4. One Lord, essential (Acts 4:12).

5. One Faith, for without faith it is impossible to please God.

6. One Baptism, one, for baptism saves us (1 Pet. 3:21).

7. One Father, essential; for it is God that justifieth.

How can you account for the fact that the apostles, in giving articles of faith, should lay down six essentials and one non-essential among them?

The only way you can account for this is, men want baptism to be a non-essential. No; there is not one non-essential among the seven. Yet your preachers call baptism a "pitiful

ceremony," or a "non-essential." The name of God is stamped upon the institution of baptism. We are baptized in the name of the Father. God said: "In all places where I record my name I will come and bless thee" (Ex. 20:24).

"He who despises an ordinance of God, despises the God of the ordinance." The great God of the heavens is under the blessed necessity of making laws for the government of all who have lived upon earth, who now live upon earth, and who will dwell here to the end of time. Then, look upward, see stars and suns rising up before you. Borrow the telescope of the astronomer, and look beyond, and behold new worlds coming into view. After all this, look at yourself, and see who you are that you should call God's law "a poor, pitiful ceremony." Can it be possible that the God who rides upon the storm; who whirls the planets through space; who made the heavens and stretched them out like a curtain; who laid the foundation of the earth; who weighs the mountains, and holds the hills in balances; "who gathers the winds in his fist," and picks up the isles as a little thing; who walks upon the wings of the wind—can it be possible that such a being, who should stoop to stamp his holy name upon the ordinance of baptism, will look with any degree of allowance upon haughty man, who

calls it "a poor, pitiful ceremony, a mere form, or a non-essential"?

We shudder for the presumptuous man who thus hates God's ordinance, and despises the God of the ordinance.

We beseech you, stand in awe and fear, and tremble. "Be not deceived. God is not mocked."

X.

ALL AUTHORITY IS GIVEN UNTO JESUS

Ever since the Omaha Convention there has been among some of our ministers a tendency toward a board of authority, or an assembly that shall act for churches. Slowly and surely as we have gone across the years we have headed toward this general board of management. One of the speakers in the Omaha Convention said: "If our Conventions do not afford us opportunity to express ourselves upon public questions, we need an assembly where we can go on record in favor of certain important religious measures." The assembly that creates this board of management is to be authoritative and speak for the churches, and yet all this in the face of the fact that Jesus said, "All authority is given unto me." If all authority is given unto Jesus, assemblies and individuals have no authority. We have duties and privileges, and these duties and privileges are thoroughly outlined for us. Jesus is our King; kings have authority to make law. Subjects obey, they do not make law. God is the Father of the heavenly family. Children do not have au-

thority to make rules and laws for other children. The father does that; the children can not create authoritative assemblies. The father gives orders. We are members of one fold; the shepherd has authority over the flock. Sheep can not pass laws governing other sheep. Jesus is the Shepherd.

The church universal has no authority to create new laws or teach new doctrines; it gets its marching orders from the Captain. It is the church's duty to obey law, not to create law or promulgate theories. In Jesus Christ, God has said all that he has to say to the church; the ritual was adopted in heaven. The church's duty is to comply with God's orders. The church has been rent by discord and weakened by dissensions from the mistaken idea that assemblies, boards and conclaves have authority to speak for God's people, and that this voice of the conclave is the voice of God.

The popes claimed authority and put one hundred million people to death, and did it in the name of religion. The English Church claimed authority, and it tortured and killed men in the name of the church. The Established Church of Virginia claimed authority, and sent men to prison for holding prayer-meetings in the homes of the sick. The Puritans claimed authority, and banished Roger Williams. The Church of Rome claimed authority, and changed

the ordinance of Jesus Christ by a legislative act. The Greek Church claimed authority, and it added five ordinances to the church. The Westminster Assembly, 1643, claimed that it had authority, and it substituted sprinkling for New Testament baptism by a vote of twenty-four for and twenty-four against the substitute, and Bishop Lightfoot cast the deciding vote. In England and on this continent men were imprisoned because they would not comply with the church's orders and have their children sprinkled. Did these assemblies voice God's will? Was not the Westminster Assembly composed of as holy men as the Louisville mass-meeting, and was not its voice as much the voice of God as any assembly or convention that ever met?

In an address at our last Convention at Louisville, one of the speakers declared that the church had authority to decide questions, and that an assembly can act for the church, and that the voice of the church is the voice of God. The church universal has no authority, hence it can have no delegated authoritative voice. The body of Christ has no headquarters outside of heaven, no habitation, no visible existence, no organization, no authority, and hence no power to act, meet or decide upon questions. No subject can come before it for discussion. The church universal is an idealization, and hence

can speak for no one. It has no authority to assemble and decide upon any subject. The local congregation has duties, privileges, organization, power to act and the oversight of its members. Its authority, if we call it authority, is delegated and restricted. The local authority of the congregation does not extend beyond its own members; it has no authority over any other congregation. In order to sustain his position, he quoted and misquoted Scriptures which, in my opinion, had no bearing whatever on the subject. The advocate of any folly can find some supposed holy text to sustain his position. He champions a quotation from Dr. Broadus, "Whatsoever Christ's people may decide is ratified in heaven." If his contention in the Louisville meeting meant anything, it meant this: That these holy men assembled in the Louisville mass-meeting had Scriptural authority to decide upon the questions under consideration, and that the voice of that assembly was the voice of God. If that was not his position, his speech had no place in the discussion, and the Scripture he quoted had no bearing upon the subject.

Here are passages quoted that sustain his position:

1. "Whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16: 19). This promise was given to Peter. Whatsoever thou

—singular number, second person. The church did not have the keys to the kingdom. They were to unlock the kingdom. The church has no authority to lock or unlock, bind or loose.

2. "Whatsoever ye shall bind on earth shall be bound in heaven" (Matt. 18:18). This was personal instruction to the persons present. "Ye"—second person, plural. The antecedent of "ye" was "the disciples" there present, and he was teaching them the lesson of forgiveness, not authority; authority was not under consideration.

3. "Whosesoever sins ye remit, they are remitted unto them" (John 20:23). In a closed room he met his apostles and bestowed upon them the Holy Spirit and gave them power to go forth and preach the remission of sins. God forgives sins; assemblies can not.

4. "To whom ye forgive anything, I forgive also" (2 Cor. 2:10). This referred to a vile man who had injured the church, but who had repented. Paul merely says he had forgiven the offense, and commends them for forgiving the penitent brother. It is important to note that this brother had repented, and Paul tells the brothers to forgive him as he (Paul) had done; to forgive his offense, not his sins. God alone does that. Paul had judged the man, and not the church; he, by his inspired wisdom, passed judgment upon him while the church was as-

sembled. Paul, not the church, delivered him to Satan (1 Cor. 5:2-5), perhaps afflicted him with some bodily punishment. The brethren did not forgive sin, but forgave the man's offense.

5. "That if you ask anything in my name, I will do it" (John 14:14). That promise was to the apostles. Professor McGarvey said, "Their requests would be granted because the Holy Spirit asked." In this same chapter Jesus says, "The Comforter, the Holy Spirit, shall teach you all things, and bring to your remembrance all that I said to you." This language is not of universal application. He has not taught us all things, he does not bring to our remembrance anything. The apostles spoke in miraculous tongues. God gave them the power of tongues; we have to dig out the foreign languages. Prophecy, the gift of tongues, supernatural power, were given to the apostles, but these powers were transitory, not abiding. The church in its creative period possessed these supernatural powers that were unerring. These men chosen of God could drink deadly poison, handle serpents, heal the sick and speak with authority through inspired wisdom. Does any one think these powers exist in the church today? If he does, let him go to Utah and they will make him a bishop in six weeks.

In Luke 12:12 Jesus says: "The Holy Spirit shall teach you what you ought to say."

It will not be them asking, but the Spirit asks through them; hence Jesus gives them what God's Spirit requests. This seeking after authority Jesus rebukes. "You know that the rulers of the Gentiles lord it over them and they exercise authority over them; not so shall it be among you" (Matt. 20:25).

The speaker said, "The Christian congregation can representatively forgive sins." That is a dangerous statement. His reference to 2 Cor. 2:10 is not well taken. Paul and the brethren merely forgave the man of the offense he had committed against them and against the church; if he was forgiven of the sins he committed against God, God forgave the sins. Paul, not the brethren, judged him; Paul, not the church, delivered him to Satan. The brethren, being gathered together, neither judged nor punished; they forgave his offense, not his sins.

The body of Christ, the church universal, does not forgive sins, transact business, assemble, execute or speak authoritatively. The local congregation has a voice; not so with the church at large. It is a spiritual body and its authority is in heaven. Most of the instructions, commands and admonitions are placed upon the individual. The burden of preaching the Word is largely the work of the individual.

Religious and civil combinations are important; many things can be done by co-operation

that are hard to do by individual effort. We must not ignore organized effort, yet nine-tenths of our work must be done by the individual. Whenever we concentrate all our effort on organization we will become a disappearing brotherhood; it's sure death to neglect individual effort.

We make speeches, beg for money, organize societies and send preachers to Africa, and that is right; but while we are glorying in our mission work, the Mohammedan without organization, the individual, goes shouting, "God and Mohammed call all men to prayer," and he makes one hundred converts where we make one. If all of God's people could realize that each man has his individual work we could convert the world in five years. We contribute a few cents to the society and feel that our work is done. Individual effort must be encouraged. Let every one carry his own burden. Speed the effort of the missionary society; encourage the effort of the individual; individual effort can do many glorious deeds that will never be done by organizations. If we were compelled to give up individual effort, or the organized work, without one moment's hesitancy I would say, "Abandon all combines." The great work of the early church was largely individual.

Some tell us that we need an authoritative board in order to drive corruption out of the

church. The vice, dishonesty, hypocrisy and impurity in the church may well alarm us. Any plan that will drive impure men from the pulpit and vileness from the church will have my hearty support. But will an authoritative board help us? I know of no way of judging of the future but by the past. The Catholic Church has absolute authority; in local communities the priest's word is law, yet I am satisfied that the ministry in that religious society is the most immoral in the world. Priestcraft and church authority have increased vice. The Church of England has its authoritative assembly. Has it improved its ministry? Dean Stanley, in speaking of the preachers, said: "Morality did not enter into religion. Many of the vilest men in England were preachers." The M. E. Church has an authoritative board, yet when some were to be chosen bishops, telegrams flew to the conference from all parts making grave charges against candidates. But a few days ago, a preacher in one of the churches who have authority committed a great crime, and some of the preachers said, "We knew he was guilty years ago." A Congregational preacher said to me, "Our people are loaded down with an impure ministry."

Has authority cleansed the pulpit? I believe that the ministry of the Christian Church is the grandest and purest of any ministry in the land.

No authoritative board is necessary. If a man is impure, report him to the local congregation, where there is power to cleanse. Let the local church rebuke, reprove, admonish. If his crime is such that his congregation can not remedy it, turn the man over to the civil authority. Whenever we create an authoritative body we are heading towards Rome and seeking to lord it over our brethren.

XI.

WHAT MUST THE SINNER DO TO BE SAVED?

There are three salvations mentioned in the Bible—universal, special and eternal. The universal salvation pertains to the kingdom of nature, the saving of the physical body. Paul says to them in the shipwreck, "Except these abide in the ship, ye cannot be saved" (Acts 27:31). That referred to the physical salvation. God sends the sunshine and the rain upon the just and the unjust. In order to save this physical life, we must all eat and drink and breathe. In the discussion of the subject, this salvation is not under consideration. The eternal salvation comes to them that obey the Lord (Heb. 5:9). When Paul says, "Work out your salvation with fear and trembling," he refers to the eternal salvation. We obtain that everlasting salvation by service. It is not under discussion in this sermon. There is a special salvation from sin, offered to them that obey Him and serve. We have redemption through his blood in the kingdom of grace (Col. 1:13, 14). In this salvation that we are discussing there are three salvations and three kingdoms. The

universal, the kingdom of nature; the everlasting, the kingdom of glory, and the special, the kingdom of grace. In the question, "What must a sinner do to be saved?" I am not asking what must the Christian do to be saved, what must the child do to be saved, what must the irresponsible do to be saved; but what must the man do who has an opportunity to obey? He is a sinner, and hence not in a saved condition. What must he do to become a saved man and change his state?

This question is asked three times, and only three, in the New Testament. The answer is different in each case.

1. Acts 16:30 the jailer said, "What must I do to be saved?" The apostle answered, "Believe on the Lord Jesus Christ."

2. Acts 2:37 they cried out, "What shall we do?" Peter said, "Repent, and be baptized."

3. Acts 22:10 tells us that Paul said, "What shall I do, Lord?" In verse 16 he is commanded to "arise, and be baptized."

Paul tells the jailer to believe, Peter tells those on the day of Pentecost to repent and be baptized, while Ananias said, "Be baptized."

Yet these answers are not so different as one might expect. I meet a man and say to him, "Give me the direction to the city." He replies, "Go about one mile; at the schoolhouse turn to the left; one mile farther you will pass a large

red barn, turn to the right, cross the river bridge, and the road leads directly to the city." A mile away I meet a man, and in directing me he says, "When you come to the large barn turn to the right." He said nothing about the school-house; I had passed it. The third man would tell me to cross the bridge and go directly into the city. He mentioned not the barn; I had passed it. I am standing in front of a church house; I ask a man how I can get into the house. He tells me to take the three steps that lead up to the door. I take one step, and ask a bystander what I must do to enter the house; he tells me to take two steps. When I have taken these two steps I am informed, in order to enter the house, that I must take one step. Paul tells the jailer to take the first step, *believe*. Peter tells the people on the day of Pentecost to take the next two steps. He knew they believed, hence he did not tell them to take that step. *They had passed that point.* Ananias said to Paul, "Be baptized;" that is, take the last step. He had passed the other two points.

The three steps into the church are faith, repentance and baptism. These terms are stated or implied in every conversion. These terms of pardon are the conditions upon which God proposes to admit men into the church.

The great commission contains all these

terms. In Mark 16:16 Jesus uses belief (faith) and baptism. In Luke 24:47 Jesus tells them that repentance shall be preached in his name. Here, then, we have all three terms. To the unbeliever, God says, "Believe;" to the believer he says, "Repent;" to the penitent believer he says, "Be baptized;" to the baptized believer he says, "Grow in grace." Every order or society has a ritual by which members are admitted. No one can get in the Oddfellows' lodge only as he complies with the ritual. He may do every good act that the Oddfellows do, but that does not make him an Oddfellow. He must comply with the steps of initiation. Jesus has given us a ritual by which we are to initiate people into his kingdom. A man may go and do every benevolent act enjoined upon Christians; that does not make him a Christian. He must comply with God's ritual —faith, repentance, baptism. These steps, if honestly taken, will place one into the church, Christ's body. When people ask what they must do to be saved, let us give what God says about it. I would not give anything for the opinions of men. God's word is eminently better.

REPENTANCE.

Sorrow for sin is not repentance. Paul tells us that godly sorrow worketh repentance (2 Cor. 7:10).

Neither sorrowing, praying nor agonizing is repentance. We are told that repentance is a change of mind, and then we are informed that the mind must be changed in order to believe, hence repentance comes before faith. This error originated from the wrong application given to the phrase "a change of mind." The mind is divided into three divisions: intellect, sensibilities and will. The change of our way of thinking, a change of feeling, or a change of the will, may properly be called a change of mind.

The trouble with those who put repentance before faith is that they use mind and intellect as synonyms. The change of the intellect is not repentance. Faith changes the intellect. Repentance changes the will.

True, repentance is a change of mind, but it does not follow that it comes before faith. *Repentance is a change of the will. Whenever a sinner surrenders his stubborn will to the will of God, he has repented.* Sorrow for sin is not repentance, for that worketh repentance. Reformation of life is not repentance, for that leads to the fruits of repentance. In the plan of salvation repentance is brought about by the preaching of the word of God. The people of Nineveh believed the preaching of Jonah, and repented. They first believed—a change of intellect, then repented—a change of will.

"Without faith it is impossible to please God" (Heb. 11:6).

"For whatsoever is not of faith is sin" (Rom. 14:23).

It is impossible for the sinner to repent before he has believed and is sorry for his sins. The surrender of the will to Christ comes after we believe upon him.

There is much unnecessary wrangling over faith and repentance, one school contending that faith comes first, the other contending that repentance should come before faith. They are very closely related. In conversion you can not separate them. If John Jones would enter this house right now, Jones and John would be close together. When a man believes with all his heart, he is ready to surrender his will to God. Faith changes a man's way of thinking, repentance changes his will, and baptism changes his state, and all these steps change his relation to God. The man is no longer a sinner, but a Christian. He is then ready for another step, that of service. He must now work out his eternal salvation, the last step in his Christian warfare.

XII.

THE DANGERS OF REVIVALISM

Some people think we are inconsistent when we commend the union revivals of Chapman, Munhall and others, but condemn our evangelists for doing the same things in the same way. The criticism is not well taken. When these union evangelists abandon the mourners' bench, drop frenzied emotionalism and invite sinners calmly to confess Christ in some way, though it may be only signing a card, they are coming toward New Testament evangelism; but when our evangelists level down to the same plane, they are going away from New Testament evangelism. One is coming, the other is going; one is going toward the Royal Highway, but has not yet arrived; the other has been on the way, but is departing from it. They may meet in the lane, but one is coming, the other is going.

Again, we as a people owe something to New Testament evangelism that no other people owe. Our evangelists have a message for the people that no other evangelists have. We owe a debt to the people that can only be paid by

preaching the truth as Peter, Paul and Philip preached it.

Over one hundred years ago there was a wild, hysterical revivalism started in the South. Thirty thousand people attended one of these frenzied revivals in Georgia. Slowly this fanaticism moved north and culminated at Cane Ridge, Ky. Men swooned, women went into trances, and some went insane. Under this semi-hypnotic influence hundreds were stricken down and became unconscious. This excitement entered every town and village. To preach that these manifestations were not the works of the Spirit, was to be called infidels and scoffers. When a boy would fall over, agonize and awake to shout, the minister proclaimed him soundly converted. Any one who would say that he was not converted, would be charged with fighting against God.

Thoughtful men would stand by and see their wives go into trances, their children into frenzy, and yet they dare not protest.

The outdoor revivals and camp-meetings swept the whole land like autumnal fires. Feeling was the only test of conversion. This exciting animalism produced much scandal. In their excitement, men, women and children would be piled together, groaning, mourning and weeping. I have seen five or six women and men, partially unconscious, piled up together.

Out of this looseness and gross familiarity came Mormonism and Spiritualism. The convert had received the Spirit to guide him, and Joe Smith did the same thing. In the trance state, men and women saw their departed mothers and sisters, and so did Spiritualists.

Two things destroyed this form of revivalism. Men began to explain this psychic force, and to show that these manifestations were nothing but hysteria. A few great men began to preach a rational salvation. They denied that these manifestations were conversions. Then the day of debate came, and the country owes more to our preachers than to all the other preachers of the land. We sent forth our Campbell, J. T. Johnson, B. W. Stone, John Smith, Henry R. Pritchard, Ben Franklin and John Sweeney. After a battle of one hundred years—the hundred years' war against fanaticism—we won the victory. This frenzied revivalism is now found only among the negroes of the South, the Holy Rollers, and a few ignorant religionists.

To-day we face another form of revivalism that is perhaps more to be feared than the emotional revival.

It does not come to us with tears, weeping and mourning, but it comes with the clapping of hands, laughing and hurrahs that border upon irreverence.

There is no praying for the forgiveness of sins, but a boast that they *hit the sawdust trail.*

The seekers do not come in a contrite spirit and humbly ask admission among God's people, but they sign a card and proclaim themselves Christians. To deny that these people are converted is only to be ridiculed. But is there one preacher among us, out of the eight thousand, that believes that a man is converted, in the New Testament sense, when he merely comes forward to sign a card? If there is one, let him speak. And yet, in our papers, and from pulpit, we proclaim the falsehood merely to be popular, or to be in keeping with the conditions around us. We accept falsehood without protest. I have attended four union meetings this year, and all made me sad. To see the lack of reverence, order or seriousness is painful. I have heard men boast about *hitting the trail* in a manner that bordered upon blasphemy. In telling how he was induced to come forward, I heard a man use profanity in giving his experience. Many said to me that they had no notion of uniting with the church. Some ridiculed the church.

Twenty-six thousand *converts* were reported in a Pittsburgh meeting. Does any man, for one minute, believe there were twenty-six thousand people converted in a New Testament sense?

I have had conversations with men who assisted in the meetings, and others have written me concerning these union efforts. After a careful examination of the twenty-six thousand cards, it was found that sixteen thousand were signed by some of the most pious and godly people in the city—members of the churches. They signed cards merely to consecrate themselves to the work of that meeting. Out of the ten thousand left, one-half of them have not been induced to take any stand for any church. Many declare they don't want to belong to any church. They actually oppose the church. No man is a convert until he is in the body of Christ—the church. Therefore the so-called twenty-six thousand converts are reduced to zero. Coming forward, giving the preacher his hand and signing a card, makes no one a convert. To be in Christ is to be in his body—the church—and no man is a Christian that is not in the church.

When our evangelists report a meeting with three thousand conversions, they know the report is false. What about the people who came by letter, statement, and from other religious societies, many of them immersed members of the church? Just a short time ago, a meeting was reported with nearly two thousand converts. One preacher tells me that there were only about three hundred baptisms; therefore only

three hundred conversions. Dr. Chapman puts it well when he says, "I count converts when they are in some church."

In our lust for numbers, have we forgotten the truth? Some tell us that much good is done in these revivals. Grant it. Much good was done in the frenzied emotionalism, but let the historian relate the after-results. They tell us that in the wake of that hysterical revival wave came stagnation, skepticism and immorality. Men cooled off from their frenzy and laughed at the Bible and ridiculed religion. They realized that their so-called conversion was a farce, and went into infidelity.

Shall we permit, without protest, this hilarious revivalism to become the only popular evangelism? If we do, it may take another hundred years for us to get the people back to a Scriptural evangelism. If we are too timid to proclaim the message, God may have to call up some other people to do it.

When the union meetings come we want to go into them and do our best. After they are over we must teach these men and women lovingly, and yet clearly and firmly, that they have only taken one step in conversion; that they must obey the commands in order to get into Christ.

In one city where I attended the end of a revival, many men were meeting in the halls and

theaters, ridiculing the church and declaring that they have no use for the old shell—the church.

Paul was playing havoc with the church when Jesus met him and said, "Why do do you persecute me?" Paul realized then, and forever after, that to persecute the church is to persecute Christ, to ridicule the church is to ridicule Jesus, and to be out of the church was to be out of Christ.

I have no sympathy with that sentiment that applauds the name of Jesus, but hisses the church. Let our evangelists, with no apology, teach forcibly that to be out of the church is to be out of Christ, and that there is not a Christian on earth that is out of the church universal.

I know not what course others may take, but, as for me, I must preach the gospel that was delivered to us by Jesus and his apostles. I would be unfaithful to my Lord if I would recognize men as converts when I knew they were not. It is a great blunder to give a wrong prescription that might kill a man, or to give wrong directions to a lost man, who might follow your advice and go to death, but it is a tragedy to give a man wrong advice in seeking his way home to heaven.

Here I stand. God helping me, I stand.

XIII.

THE LAST SALUTE ON EVANGELISM

As I fired the first gun in the symposium, I now desire to close the discussion in peace.

1. It is unfortunate that some words have been used with two meanings. Some have used "big meetings," in the sense of meetings big in excitement, frenzy and big in counting numbers without due regard to accuracy. Others use it referring to large ingatherings. There should be no strife here. We all believe in great ingatherings. No meeting is big enough as long as one man is out of Christ. If I could have a meeting with one thousand baptisms, I would rejoice. If I could reproduce Pentecost in preaching, numbers and results, I would be delighted. "Insane evangelism" is another phrase that we should be done with forever. It is meaningless. "The first day of invitation" can be dispensed with.

2. Some think it unwise for evangelists to criticize evangelistic methods. They say, "Let others make the attack." That may do for stand-pat politics, but it is not sound for the men demanding reform. The man that does

not clean up his own party is unworthy of the confidence of the people. We are also informed that we can do little to correct abuses. I can remember the time when our evangelism was abuse, ridicule and antagonism. Illustrations were coarse, repellant and uncouth. This stock of evangelism is no longer in trade, and evangelists ridiculed it out of existence.

3. This combative type was followed by an evangelism which is not surpassed to-day. W. F. Black, without any help, went forth to tell the story in cultured oratory. J. Z. Taylor, T. A. Boyer, and others, continued this same plan. They in a single meeting, single-handed, brought two hundred, three hundred and four hundred to Christ. They depended entirely on the preaching of the Word. They had no assistants. Some of our strong churches owe their eminence to these evangelists. In many cases this type of evangelism should be restored. More preaching, less machinery; more message, less method.

4. It is gratifying to notice changes in reports lately. The numbers that came by letter and confession are reported. If the evangelists will telegraph the numbers who came by letter and confession on the great day, and at the end of the meeting tell how many were taken into the local congregation by letter, statement and baptism, we will avoid many false reports.

If some of the reports had stated the number that came by letter and baptism, the reported number of additions would have been divided by four.

5. It is important to notice that the facts presented by Allen Wilson and myself have never been questioned. Those statements were not rumor, hearsay or flying reports. They were the testimony of the best witnesses possible —preachers, elders and deacons. They who testified were eye-witnesses. In one instance there were twenty people who expressed an anxious willingness to verify the accuracy of the report. I am sure in one report we could have gotten one hundred witnesses to sustain every word. We showed that in many of these high-pressure meetings false reports have been made, deception has been practiced, cogregations had been injured and stagnation had followed.

6. The proposition we started out to prove was, "There is something wrong with our present evangelism." This we have sustained with many infallible proofs. Forty-six persons have testified in signed articles or in fragments of articles. Forty-four of the forty-six affirmed the proposition and declare that the symposium was necessary and will do good.

The meeting is not evil because it is large; it is evil when it does wrong. The evangelist does no wrong when he counts one thousand

converts; he does wrong when he counts one thousand that are not converts. He is not wrong when he tells the truth; he is wrong when he makes false reports. He is not wrong when he telegraphs facts; but he does evil when his telegrams deceive. The evangelist does no evil in having his methods of work; he does wrong when he substitutes frenzy for truth. He does no wrong when he does personal work in shop or on street; he does wrong when he and his workers stop little schoolgirls on their way home, and engage in such conversation as this: "Don't you believe Jesus is your Saviour?" "Yes, sir." "What is your name?" "Martha Chase," and reports Martha Chase, and scores of others like her, as converts. He does no evil when he preaches in such a manner that many come to the Master in one day; he does wrong when he gathers names for six or eight days, and then announces them as first-day invitation converts, when scores of them had never been in church, have not been there since, and had no notion of becoming Christians. One evangelist told me that the company had gathered over one hundred names on street and in private homes several days before the first day of invitation, and announced all as converts on the first day of invitation.

He does no evil who leads young people, boys and girls to Jesus. He does much evil

when he goes to Primary departments and asks all who love Jesus to stand, and counts them as converts. My singer said to me one day, "We can count two hundred next Sunday if we desire." I am sure that we could have easily had one hundred or more to stand up and say, "I love Jesus." We had four hundred in a children's rally. By coaxing and coaching, I could have had nearly all to say, "I believe Jesus is my Saviour." I could have gone to the Y. M. C. A. mass-meeting and stampeded the crowd, and had one hundred to stand up for Christ. It is easy to have a big day and count members. Any man with a little psychic knowledge can do it. It is not right to say: "Oh, come now. Think of Jesus. Let baptism and the church which you join be secondary. Take care of that some other time." That method may do for the Holy Roller, but not for the man who is trying to restore New Testament evangelism. All this trouble is not confined to our own ranks. Biederwolf, Chapman and Taylor see the danger. In the National Evangelistic Congress at Chicago, where hundreds of the greatest evangelists gathered, it was announced that our evangelism tends towards commercialism and exaggeration.

The Federation Council sounded a warning. Dr. Taylor said: "When I decided to enter the field, an evangelist said to me, 'Come and see

me; I can give you some of the tricks; I have them all skinned a mile in raising money!' " Dr. Taylor said he felt like leaving the field then. Dr. Chapman said: "The criticism upon some of our present-day evangelism is just. If evangelism is to be maintained, we must abandon some of our methods. Tell the truth."

Methods that deceive children, bewilder those who are trying to seek the truth, and leave thousands convicted but not converted, should give way to apostolic preaching that transforms men from sin. It is a serious matter to lead men to Christ. It is unpardonable to teach them that they are converted when they are not. The number reported in a meeting and the number received by baptism and statement should be about the same.

A prominent business man said that evangelists generally were too impulsive to be good business men. It seems to me that in this discussion much has been said that has no bearing on the question. Festus admonishing a prisoner standing before the king is given as an example of opposition to evangelism. It is as logical as to affirm that the Mississippi is the longest river in the world, therefore England should adopt a republican form of government. It is as sensible as the conundrum, "Why is a mouse when it spins?" Neither do resolutions in favor of an evangelist who does right justify

one that does wrong. No criticism is made of the honest evangelist, no one needs to come to his defense. Nine-tenths of our evangelism is above criticism, but the one-tenth may poison all.

Some insist that we should point out the evangelist, place and time where these things occur. I would think that a calamity. This mad lust for notoriety is found in ministers, dedicators, and Sunday-school workers. Shall we personate all these if we discuss abuses? But I will say this: If demanded, we can point out several cases, and have the consent of ministers, laymen and workers. The place, the time and the man can be given. But I see nothing but pain and sorrow to come from such a procedure. I do not think there will be any reason to adopt this plan. If we have done evil, let us now do right. Remember, our work is to restore New Testament evangelism. We must not, for fame or money, go off after other gods.

We are intensely evangelistic. We need fifty evangelists where now we have one. The church that is not evangelistic is not evangelical. Every church needs the trained evangelists. The sixty-five million unconverted in the United States are calling for the evangelist. The dying churches are calling for the evangelist. Ministers who have carried the burden are calling for the evangelist. Mothers and fathers with wayward boys are calling for the evangelist.

The church is doomed that abandons evangelism.

I have seen some conventions go wild with enthusiasm when some young man volunteers to go to the Congo, where a home is prepared for him. That requires heroism. But it requires just as much heroism for the evangelist unheralded to leave his wife and little ones in loneliness. Black, Updike, Gilbert, Taylor, Patterson and Northcutt have gone to be with God. Others, worn out in the service of the Master, are only waiting till the shadows are a little longer grown. Only a few of us are left who devote our entire time to evangelism. In a few summers we must go; our time shall come and we shall be called to go and join the innumerable caravan.

"The sad muffled drum shall sound the last march of the brave,
And the soldier shall retreat to his quarters, the grave;
Then, freed from death's terrors and hostile alarms,
When we hear the last bugle, we'll stand to our arms."

XIV.

TROUBLES, REAL AND IMAGINARY

(A Lecture to Women)

I do not allot to myself a privilege that I do not allot to you. If I have a right to defend my property by my vote, you should have a right to protect your property by your vote.

I presume some will say, "Why lecture to women only?" Do you know that men are curious? I gave my lecture to men, thinking I might get some of them to come out through curiosity. I never dreamed that you would come through curiosity. A woman is not made that way. But as I gave men a meeting, it is but fair that you have one.

Do you know that three of the best sermons Jesus ever preached were preached to women only? Jesus was on his way when he stopped at Jacob's well, near the city of Sychar. A Samaritan woman came to the well; Jesus entered into conversation with her. This startled the woman. She said: "How is it that you, being a Jew, ask drink of me? Our fathers worshiped in this mountain, and you worship in Jerusalem." Jesus replied: "The time has

come when the true worshippers will worship the Father in spirit and in truth." He taught her that God could be worshiped anywhere, not in Mount Gerizim, the representative of devotion, or Jerusalem, the representative of truth; that the time had come when God could be worshiped everywhere. She went back into the city and began to tell the story of love. The beautiful story is recorded in the tenth chapter of John.

Jesus needed rest. With his disciples he went to the coast of Sidon to get away from the multitudes, but in the secluded country he found a woman of great faith. The brightest jewels are often found in the darkest places. At the headlands of the fields where the horses turn and trample the stalks, the farmers do not expect to find the best corn, but the best grows in the middle of the fields. But here in the pagan country, an untaught community, Jesus discovered one of the richest jewels. Jesus has children everywhere. Here he found an ear of corn that surpassed the corn in Jerusalem.

There was no rest for Jesus. A Canaanitish woman cried: "Have mercy on me, O Lord, thou son of David. My daughter is grievously vexed with a devil" (Matt. 15:22). He answered her not a word. That seems to be cruel. What would you do if you would ask your minister a question and he would not answer you? I fear you would get mad and leave the church.

But this woman had too much faith to be silly. She wanted a blessing and was not going to be defeated. Faith pleads earnestly. The disciples were cruel to her. They said: "Send her away. She crieth after us."

If you were to come here to-night and the ushers would say, "Send these people away; they annoy us," would you not leave at once in a fuss? Not so with this woman. She wanted a blessing, and the unkind treatment did not check her pleading. Jesus said, "I am not sent but unto the lost sheep of the house of Israel." That did not smother her enthusiasm. She cried, "Lord, help me." He replied, "It is not meet to take the children's bread and cast it to the dogs." Jesus called her a dog. What would you do if your preacher would talk that way to you? She did not deny the truth of the statement. She confessed she was entirely unworthy, and said, "Truth, Lord, but the dogs eat the crumbs that fall from the master's table." She plead; she did not dispute or deny. She admitted all Jesus said, but defended her claim by saying that the little dogs eat the crumbs that fall from the master's table. "I only ask for the dog's crumbs. I do not ask to take the bread away from the children. In your great storehouse of love and power, drop me a crumb of blessing. You will not lessen your power and the children will not miss it."

Her faith was great and could not be silenced on account of the silence of Jesus, the conduct of the disciples or the arguments of the Master. When Jesus saw the beauty of her faith, he said, "O woman, great is thy faith; be it unto thee as thou wilt," and her daughter was healed that hour. Jesus was merely testing her faith. When he saw the beauty of it, he granted her request.

His next great sermon was to Mary and Martha (Luke 10:40-42). He had been east of the Jordan; I think he came to Bethany unexpectedly. I think Martha ran away so she would not be seen. She did not have all things in proper trim. But not so with Mary. For the time she forgot her cares and sat at the feet of Jesus. Oh, how she enjoyed the communion with Jesus. She drank in his words and felt the thrill of his spirit. But Martha came and said, "Bid my sister help me." Notice, Jesus does not rebuke Martha. She was a model housewife, a beautiful character; but he says, "You are troubled about many things, and but one thing is needful, and Mary has chosen the good part that shall not be taken away from her." The good part Mary had chosen was to sit at the feet of Jesus. The first thing for every one to do is to sit at the feet of Jesus. After that, look after your worldly affairs. Seek first the kingdom of heaven, then give attention to your

home and business. Here is an example for my subject: Martha worrying over imaginary troubles; Mary contented at the feet of Jesus.

With some women everything goes wrong. If it is raining, they are sure it will never cease. If it is bright, they know it will be cloudy the next day. When it is dry they pray for rain; and when it is raining they want it dry. The discontented woman is like the old lady who said, "I always feel bad when I am well, for I know I will feel bad the next day." If she has a pimple on her cheek, she is sure it is a cancer, and when she has a cough she is sure it is the first stages of consumption. She whines because she is sick and whines enough to make everybody else sick. I had an old aunt that was always complaining. One day myself, three sisters and brother got on our old horse Baldface and went over to see her. She consented for us to go to the woods. Five cousins joined us and all of us could not get on the horse, so we tied him to the post behind the barn and went to the woods on foot. We had not been gone one hour until we heard the old dinner-horn. In the middle of the day it meant danger. We started to the house. Her husband heard the horn and ran to the house, and as he entered he heard our aunt praying, "O Lord, hold old Baldface." He thought she had gone crazy, and didn't miss it much. On asking what was the alarm, she said,

"About six months ago I had a presentiment that old Baldface would run off and kill all the children, and I know all are dead and I am guilty." He replied, "Get up; old Baldface is tied to the post." The Lord could not hold old Baldface when he was already held.

Some women are never satisfied. If the husband comes home late, she quarrels about it; if he comes home early, she has just that much more time to quarrel. Just as they lay down for the night's rest, the wife began to quarrel, but the husband went to sleep. He woke the next morning and she began again. He said to her, "Say, dear, is this a new quarrel or the one you started yesterday?" Do not misunderstand me; I believe that four-fifths of the divided homes, divorces and separations originated from men, but do not let your case be one out of the five.

A wife said to her friend: "I see that my husband and I are losing our love and attachment for one another. Maybe I am to blame; I will change." The next night she dressed in clean apparel, met him at the gate, gave him the old-time kiss, and invited him to sit down in the arbor. She entered into conversation upon his business, and showed she was interested in his affairs. Then they talked about the old times when they walked at the dusk of the evening under the whispering pines. After sup-

per she said, "Now, do you have to go back to the store to-night?" "Oh, no; the boys can care for the store, I think. I will remain here with you."

Make your home the best, brightest and happiest place on earth. "There is no place like home." Many husbands remain out late at night, and as they go home they sing, "No place like home"—no place they dread to enter like home.

A man came home only to hear the old scold. He went to bed, but sleep had left his pillow. He thought his wife was sound asleep. He went to a trunk, took out a photograph, looked at it tenderly, kissed it affectionately and went to bed. She arose, secured the photograph, tore off the wrapping, and when she examined it she found it was her own photograph —the one she gave him when she was cheerful, kind and sympathetic. At once she realized the trouble and set about to correct it. No man can love a scold, or one who takes no interest in her home or her husband's affairs.

The woman who spends her life in the whirl of society is never happy. Dissipation aggravates her whole life. She lives the unreal. It sours life, makes her irritable, blue and cross. She lives for self alone. If not in the giddy ball, she is in bed. It is only another step from the ballroom to bed. The idle woman is gen-

erally sick and most of her ailments are imaginary. She goes from the flattery of the dress-fitter to the consolation of the doctor, who gets a good fee for his condolence.

There is something better for you. Be a heroine, but a worker; be a woman, not a mere pleasure-seeker. The woman of pleasure-seeking is a miserable failure.

Nothing on earth is more powerful than a mother's love. It stretches beyond the stars to breathless eternity. The boy will never forget the songs and prayers of mother.

George Washington would not lie. Where did he learn that beautiful lesson? In a little book found in his old home where was a chapter on truth-telling. In the margin of the book were found sentences like these: "Do not forget that, George;" "Remember this, my boy." Who wrote these words? It was the mother of Washington; so, when you praise Washington for his whole life, go back behind the throne and you will find the influence of his mother.

What is it that characterizes Byron? His utter distrust of motherhood. He could shoot off his brilliant thoughts and dazzle the world, but had no respect for women. Why? When he was only nine years old, his mother was unfaithful. He judged all womankind by his mother.

Two men were gambling in China. The

loser pushed back from the table after he was bankrupt and began to sing:

"One sweetly solemn thought
Comes to me o'er and o'er:
I am nearer my home to-day
Than I have ever been before."

The winner said, "Where did you learn that song?" "Mother taught it to me." "Mother! mother!" cried the winner; "don't say mother in this vile place. I can't take your money when you talk about your mother. Here, take your part of the money and let us go back to America and be men." The influence of mother changed their lives.

Every woman should be a Christian. All she has she owes to Jesus. When Jesus came to this world woman was the toy of man. To-day she stands out above him. She owes it to the teachings of Jesus. You may be a good wife or mother without being a Christian, but you can be a better wife, mother or daughter by being a Christian. Jesus will help you carry your burdens. Take him as your Friend, Lord and Master.

XV.

LECTURE TO MEN

"Run ye through the streets of Jerusalem and see if ye can find a man" (Jer. 5 : 1). The prophet seemed to convey the idea that in the great city of Jerusalem it was difficult to find a *man,* a being that would measure up on all sides a *manly* man. What was *then* scarce is not *now* plentiful. What was true of Jerusalem was also largely true of Palestine. Babylon was Chaldea, Jerusalem was Palestine, Athens was Greece, Rome was Italy, Paris is France, London is England and New York is America. The standard of morals in the cities will shape the standard in the whole land. Were it not for the pure blood from the country poured into our cities every month, they would rot in fifty years. If the city young men do not give us better government, it is high time that our country boys rise up and take control.

Diogenes went into the streets of Athens in midday with a lighted lantern. When asked what he was doing he replied, "Hunting for a man." Standing on a street corner, he once called, "Ye men of Athens." When many ran

around him he shouted, "Away! I did not call for *pigmies,* I called for *men.*"

I shall not attempt to define man. I might blunder, like Plato when he said, "Man is a two-legged animal without feathers." Diogenes pulled the feathers off a rooster, and tossed it into the Academy, saying, "There is one of Plato's men."

I am not here to tickle your fancy or to say vulgar things. I am here to call you to noble lives. Men, you will largely shape the social life of this community. What you are, society will be—you make society.

Let me state briefly what constitutes a man.

1. This being, in order to be called a *man,* must have a *tender* conscience. Notice, I put the emphasis on "tender." All have consciences, but some have consciences that are dead, and they have forgotten to bury them. Some men do the meanest of mean things and they say they do it in all good conscience. I presume they do, for they have no scruples. In olden times they wore sandles. If a pebble should slip between the foot and shoe, it would make most men limp. But here is a fellow whose foot is calloused. He can have a dozen pebbles in his shoe, and not limp. So some have calloused consciences. Do you remember the first time you did some mean thing? Did you not feel the cold perspiration gather on your brow? Were

you not restless all night? Did you not feel that a thousand eyes were watching you, a thousand ears ready to catch every whisper, and everything seem to start a blaze of discovery? Your beating heart, rising in your throat, demanded disclosure. You thought every person saw your crime in your face, read it in your eyes, and could almost hear it in your silent thoughts.

To-day you do the same mean act, and all you care for is, "Will I escape the law?" You slapped your conscience in the face and told it to keep its mouth shut. The second time it rose up to rebuke you, you stabbed it; the last time you murdered it. Now you can do the meanest of mean things and it hurts you not. Men, keep a tender conscience.

2. This being, in order to be worthy the title "man," must possess a warm, loving heart. Some deem it weakness to cry. Tears represent manhood. Plato says, "Tears are man's best title to humanity." The race that can not cry will die. The great Washington wept with pity when he saw the suffering of his men. Lincoln cried like a child when little Dollie begged him not to shoot her soldier brother. Jesus wept. When does Garfield stand out before you as the grandest of men? Was it when he made that wonderful speech in Congress? or was it when he led his soldiers to victory? Was it

when he stood yonder in Chicago making that matchless address nominating Mr. Sherman? Or was it when he was nominated amid a blaze of joy? Was it when at Mentor a carload of telegrams congratulated him upon his election? Would you say it was on his way to the capital, when thousands rushed down to the station, amid the roar of the cannon, the fluttering of flags and peals of bells as he triumphantly entered the city, hailed and blessed by sixty millions? Was it when he made that eventful speech on the day of inauguration? Not there. But it was when he closed that speech, and, turning away from Presidents and Senators, stooped and kissed his old mother. From that day until yonder by the seaside, as the breezes moaned above him as he cried, "Oh, Swaim!" everybody said Garfield was a man. I was standing on the platform in a Western city watching the approaching train. I saw a young man anxiously walking up and down the track. When the train came in he ran from coach to coach. Who is he looking for? His wife, sweetheart or sister? Suddenly an old, crippled woman came to the door. I saw the young man rush up, affectionately kiss her, and say, "Grandma, I am glad to see you." I pronounce him a man. A hotel was burning in Philadelphia. A widowed mother had a darling boy in the third story. When the alarm was given, the mother started

for her boy. The police said, "Stand back; no one can go through the flames." Like a giant she pushes them aside. She bounds up the stairs, wraps the boy in the bedding and brings him into the open air. He is not touched. Not so with the poor mother. Her hair was gone, fingers crisped and face blistered. She was never able to take her place again as waiter. She moved to Denver. Fifteen years after, at a swell ball, this boy was whirling in the dance, when the mother came to ask him to come home. The fire was out and the night was growing cold. Instead of meeting her, he stepped into the side room; an attendant told her that her son was not there. While she sat there weeping he disowned her, and finally joined with others in jesting about her ugly old face. That fellow was not a man.

3. This being must have opinions of his own. A man will think and act for himself. In politics and religion he will follow the right.

4. Last, but not least, this being, in order to be called a man, must have a religion. Man is a religious being. You trace this spark of divinity in the barbarian as he beats his tum-tum drum, and in the Indian around his wigwam fires. Do not strangle this divinity within you. God has given you three natures: Physical, intellectual and spiritual. You have no right to take your life. God gave it to you for a noble

purpose. Neither have you any right to neglect your intellect.

But God has left an immortal soul in your keeping. Men, answer me, will you care for your soul? If you knew that in ten days you would commit suicide, or that your mind would be dethroned, miserable would you be. But you do know that you must die and your soul must be saved or lost. Will you care for your soul?

To young men: While standing on the shore in Boston I saw all the ships coming into port. I asked the reason, when an old sea captain said: "Storm signal is up. No wise captain will put out on the dangerous sea." All along the shores of life there are storm-signals warning young men not to put off into dangerous seas. There is a placard saying, *"Don't touch!"* Let me call your attention to a few of these placards:

1. Don't swear.

You tell me that great men swear. But their profanity is no part of their greatness, but is a moral deformity. I sat on the platform by the side of a man who had held listening senates in rapt admiration, who had led his conquering army over fields of victory, and planted the impress of his genius on the ages; yet he had only one foot. No one would say, "What a splendid man; let me cut off one of my feet." No, that was no part of his greatness. It is unmanly to

swear. What would you say should I take the name of your sister more often than is necessary, or toss about the name of your father for foul-mouth purposes, or whet the edge of my anger with the name of your mother? You would tell me I was not a gentleman. The Christian's heavenly Father is dearer to him than your earthly father is to you. But you say, "I don't mean any harm when I swear." Then, you admit your heart is so profane that profanity comes out without your consent.

2. Don't live beyond your income.

We talk much about hard times. I have felt the sharp teeth of hard times. But what causes hard times? The chief cause is extravagance. We spend three dollars for whisky to one for bread. More money for tobacco than for meat, and ten dollars for finger-rings to one for Foreign Missions. Many young men spend more money in extravagance in one year than their fathers spent in twenty years. A young man in Kansas City, working on a salary of $40 per month, spent $24 for board, $20 for livery hire, $20 for theater tickets, $25 for tobacco and whisky—double his salary. He was dismissed with the remark from the head man of the firm, "The young man who will live beyond his income will finally steal."

3. Don't drink.

Stronger men than you have gone down.

Don't think you can take an occasional glass, and then a semi-occasional. You will become a drunkard.

I stood in college on Commencement Day. A young man stepped to the front of the stage to deliver his graduating speech. Showers of bouquets fell thickly around him. Every one said, "What an excellent young man!" I see him standing on the platform waiting for the approaching train, to carry him to his village home. There he meets the belle of the town and she is led to the marriage altar. Of evenings when he came home from his office she would cheer him with the sweet strains of music. Nineteen months from the wedding-day I see that wife, poorly clad, coming down the streets. I see her knock on a saloon and ask for her husband. I see her lead him from the saloon to her garret, where he falls unconscious upon the floor. He dreams of the time when he stood at the head of his class in college. She, with face covered in her hands, thinks. She thinks when she was at the head of a happy home. Now he springs to his feet, gives one yell, and his spirit takes its flight to the judgment-seat of God. Shame upon a people who with one hand build churches, and in the name of the living God invite sinners to repentance, while, with the other hand, they build jails, and then open up the saloon to fill the jails. Why do you have

saloons here? Revenue, you say. I have been figuring some. The actual revenue that you receive from your saloon is only 47½ cents per capita. The price of a 150-pound hog in Chicago is $7.50, but the price of a man here is only 47½ cents. If money is all you are after, I would rather be a hog in Chicago than a man in this town. The saloon is a reservoir of sin, wickedness and crime, from which flow streams of ruin that make deep channels throughout the entire land. It demands of the young man his wealth, health and life.

It says to the mother, "I demand your son;" to the wife, "Give me your husband;" to the State, "Surrender your statesman;" to high heaven, "I demand an immortal soul." It is God's worst enemy and the devil's best friend.

The United States spends more money for whisky than for bread, meat and education. Should any man do this, his family must suffer. The nation that spends more money for whisky than for bread, meat and education must expect hard times. Yet, who is responsible for this condition of affairs? We are. Last year five million church-members voted. They could have destroyed the saloon. The saloon lives by their votes. If the preachers would educate the people, then they would vote right. Hence the saloon lives by consent of the preachers.

4. Don't violate the law of chastity.

"Whatsoever a man soweth, that shall he also reap." God has said it. He who goes to the house of the scarlet woman has put his foot in hell. Men, I call you back from such an awful sin. Continue in it, and the demons of hell will "Ha! ha!" while you are agonizing in a horrible death.

Remember, young man, that for every fallen woman there is at least one fallen man. Would you recognize a woman who is impure? Why, then, demand respect of woman?

Here society is all wrong. If a woman offends against chastity, she goes down forever, but man may tear the fair-famed girl from her home, and cast her out to die, and yet walk the streets unrebuked. Let the woman demand the same exactness of manners from the man that he demands from her; virtue for virtue, good conduct for good conduct, and that act that will banish a poor woman from society, in the name of high heaven let it banish men from society.

To Fathers: God has blessed you with children. He has endowed them with three natures —physical, intellectual and spiritual. You have no right to neglect that child. If you abuse its physical nature, society will take the child from you, and say you are a brute. If you neglect its intellect, the state says, "I will educate it, even without your consent." But the child has a soul. You have no right to neglect its spiritual

nature. Neither can you train a child spiritually unless you are spiritual. You owe it to your children to be a Christian.

To Husbands: You have taken from the home the flower of the family. Are you caring for that delicate flower? You say, "I support her." This is not sufficient. You insist you never abuse her. That may be true. I stood on Clark Street in Chicago. I saw a woman hunting from corner to corner for her husband. She found him in a shooting-gallery. I saw her place her hand on him and say, "Frank, come home, baby is dying." He turned upon her and struck her in the face. There she lay bleeding on the pavement. I said such a man ought to be hung. But, husband, there is one thing that a woman hates worse than a blow, and that is cold, heartless neglect. Many young men are snapping the heartstrings of their mothers by wayward lives.

Every night a husband came home, he would abuse his faithful wife. One night he came in under the influence of liquor and struck her a cruel blow, then went to his bed. The wife thought he was asleep. She arose from her bed, lighted a taper, slipped to the next room, unlocked a trunk, and began to read an old letter. All the time the husband was watching her. Like a savage beast, he sprang upon her, and tore the letter from her hands, rushed to the

next room and began to read it. His name was Charles; hers, Lillie. They had been married twenty-one years. The letter read: "Dear Lillie: We have been married one year to-day. It's the happiest year of my life." Many endearing words, and the letter closed: "Your husband, Charles." Twenty years ago that letter had been written. When abused and tossed about she would go read the letter, and meditate over the days of love.

An English lord married an American girl, carried her to London, abandoned her and went to the Continent to squander her money in riotous living. God blessed them with one dear boy that she called "My Bonny Charley." Bereaved of her husband, she took to drink. The boy was taken from her and taken to Australia, where he became a judge. The mother committed a crime and was banished to Australia, where for years she hunted for her bonny Charley. She committed another crime and the jury pronounced the word *"Guilty."* The judge prepared to pass sentence on her, but said, "Madam, have you anything to say?" Turning her blurred eyes up to his, she said: "Your Honor, you see before you a poor, abandoned woman. I was not always thus. I was once as pure as your own mother. But my husband abandoned me in the great city of London, and I went down. I committed a crime to be

banished to Australia, thinking I might find my bonny Charley. But I can't find him. Sir, should you ever see a boy whose mother called him 'Bonny Charley,' tell him I died loving him." The judge trembled, and said: "Gentlemen of the jury, the lady may be guilty, but I can not sentence her, for she is my own dear mother." Men, be tender and affectionate husbands! You owe your wife a debt of gratitude. You can pay that debt only at the feet of Jesus. Stand by her side as a Christian husband. You can not be a good husband without Christ. You owe it to yourself, to your wife and children, to your God, to make your home a Christian one. Accept Christ now, and the joy-bells of heaven will ring.

XVI.

CHRIST IN THE HOME—A LECTURE

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

In the fifth chapter of Deuteronomy, and in the twenty-ninth verse, the divine writer says: "Oh that there were such a heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children for ever."

Some of you have not kept the laws of Christ, and it does not go well with you or your children. Where is your wandering boy tonight?

Adam and Eve sinned and Cain became a murderer. Had they not sinned, Abel would have lived. The parents were guilty.

The wise man said, "Train up the child." You ask, "When should we begin?" A great writer said: "Begin twenty years before the child is born. Begin with the mother." But you say, "The child is here; when shall we begin?" I say, "Begin when it is three weeks old." But you explain, "Oh, you can't make any impression upon a baby when it is three

weeks old." You walk the floor with it, toss it up and down for three hours, and you have a three years' contract on your hands. If you can make the impression for evil, why not for good?

Some tell us they do not believe this teaching. I do. Let me illustrate. There were two families. In each family were six children. In each family the father and mother belonged to the same congregation. In family No. 1 the father was a godly man. He had family prayers every night, preached the gospel in the community, and was faithful in all kinds of church work. But he did all the praying, talking and reading. He neglected training. In family No. 2 the father did not pray in public often, not as much as he should, but he trained his boys and girls. In family No. 1 three of the children went to the bad. In the other family all three boys and three girls are Christian workers. You can remember many families much like these. Train your children. Take them to church and let them sit by you. The boy needs the church services. But you say, "Oh, that is Puritanic." The Puritans gave the world the best manhood and womanhood that the world has ever seen. About all worth saving in our society to-day is Puritanic.

Our club, lodge, business life, even the church life, have ruined our home life.

We scarcely know our children. A boy was

asking his teacher silly questions. The teacher said, "Why don't you ask your father these questions?" The boy replied, "I am not very well acquainted with the old man."

A mother was gaudily dressed, ready to go and preside at the club. Her little boy came home from school, and when she tried to make him go back he ran under the bed. The mother telephoned for the father. When he came home, she shouted: "It is only ten minutes before I must preside over the club. Crawl under the bed and get that boy out and send him back to the school." When the boy saw the father coming, he said, "Hello, dad! is she after you too?" That is the mother that will find fault with some girl schoolteacher because she can't control fifty bad boys, while the mother can't control one boy. Nine-tenths of the bad school government originates in bad home government.

I know there are difficulties in the way. I know mothers who have given up everything to try to train their boys in the right way, and still they go wrong. I want to point out some of these hindrances.

1. Here is the mother pulling one way, and the father pulling the other. The mother spends ten hours training the boy for righteousness, and the father comes home with the fumes of whisky on his breath, and with his profanity, vulgarity and brutality in one hour ruins all the

mother has done in a day. The meanest man on earth is the man that pokes fun at the religion of his wife, in the presence of the children.

2. Here is another case, not quite so bad, but it is a hindrance. The father goes religiously one way and the mother another way. In other words, the mother belongs to one church and the father belongs to another. The boy can not understand it. He sees the mother and the father go to the store, school and lecture, but on Sunday the mother goes one way and the father another, and the boy goes no way. Who can blame the boy? If you want your boy to go right, let him sit in the pew with father and mother. Jesus never expected the home to be divided religiously.

A lady in Ohio said to me, "Mr. Coombs, I belong to one church and my husband belongs to another, and we get along elegantly." I replied, "I don't believe it." She said, "Oh, really we do." I replied, "Really you don't." She became fussy and I left her. Three days after this she asked me to tea. When I came to the gate, she met me and said, "Brother, I have one request to make." "What is it?" "Do not say anything about the church while here." "Why?" "Oh, I belong to one church and my husband belongs to another and the boys do not belong to any, and we are sensitive on the subject of

religion. It will cause much annoyance if you mention the church." "What did I tell you? You know just as well as I do that this is not the way to live. You are ruining your boys just now." Her eyes moistened and we did not say one word about religion.

A preacher said to a little girl, "Lillian, when you join the church what church will you join?" She looked at her father, then at her mother, who belonged to different churches, threw her arms about the mother, kissed the father and ran sobbing from the room. She could not say the father's church, as that would grieve mother, nor the mother's church, as that would make father feel bad.

The only way to train your children right religiously is for father, mother and children to have a common interest in one church. It then is *our* church, where we all worship. The sin of the divided church home is ruining our children.

Neither can the Endeavor society and the Sunday school take the place of the regular preaching service. There is a solemnity there that exists nowhere else, and it is necessary for the Christian growth of the body. I pity the father who does not make the boy his companion. Your business life, society and church life must not rob you of the companionship of your boy. It was said that Pitt the senior had his

eye on every man in the empire. During great political excitement the members of Parliament rushed to the home of Pitt to see why he was not at the meeting. They found him down on the floor playing marbles with his boy. No wonder that Pitt the junior grappled with the veterans of Parliament at nineteen and startled the world with his eloquence at twenty-one. His father gave him his companionship.

There are fathers who are always an enemy of the boy. The Sunday-school bell rings and one father says, "George, get your hat and go off to Sunday school." The boy goes fishing and tells his father that he has been to church. The other father says, "George, the Sunday-school bell is ringing; let us go." The boy gladly accompanies his father. As he looks up at his father the boy says, "My father is the grandest man in all this world." When this boy is ten years old, and the father says, "My boy, I should like to see you a Christian," he is as sure to enter the church as the father trains him right. Not one shall be lost. Train up a boy in the way he shall go.

Teach your boys honesty and be honest with them. Mothers, teach the children to be honest. The bell rings and the mother says to her little girl, "Go and tell that man mother is not in." The little girl goes to the door and says, "Mamma says she is not in this morning." You

scold the girl for telling the truth. The next day the bell rings and the girl goes to the door and says, "Mamma is not in." You praise her for telling a lie. You say to your daughter: "Oh, there comes that hateful Mrs. B. and her daughter. You go upstairs and stay until they leave, and maybe that will teach them some sense." The bell rings and you throw open the door and say: "Oh, Mrs. B., I am delighted to have you come. My daughter had to be away to-day; she will just cry her eyes out when she finds you were here. Now you must come again, when she is home." After an hour of the fraud, hypocrisy and deceit, they arise to go. "Oh, dear, do you have to go so soon? Well, be sure to come again. I am verry sorry. Good-by." After kisses and palaver, they depart, and you shout, "Daughter, come down; the hateful old things have gone."

A father and mother were trying to deceive their boy. They wanted to go out riding alone. They said, "Go in and get your other hat and then come and go with us." Just as he came out with his hat, he saw them turning the corner, and shouted, "There go two of the biggest liars in town."

Your children will imitate you. A mother broke a glass by mistake. The next day the little girl got a big spoon and began breaking glasses. A boy said, "I swear big like papa."

The home is the place where love is shut in and hate is shut out. Make your home the happiest place on earth.

Cornelia was the most famous woman in the Roman Empire. She married a great Roman general, yet she was called the daughter of Scipio. One day, when she looked down into the cradle upon the faces of two boys, she said, "Call me no more the daughter of Scipio, but the mother of the Gracchi."

Napoleon said, "France needs mothers." I say, "The world needs Christian mothers."

A boy said to his mother, "Mother, I want to go to church to-night and become a Christian." She ridiculed him and sent him to bed. The next day she packed his trunk and sent him off to college. The first year he learned to swear, and the mother's troubles began. The second year he came home drunk. The third year he had learned to gamble. The fourth year he committed a crime and was compelled to go West. He became a wanderer and a bad man. The mother tried in vain to find him. She learned that he had returned to Chicago and was a vagabond. To the police and mayor she wrote: "I have a prodigal boy in your city. If you will find my boy, I will pay you any amount. We are rich and he is our only child. Hunt my boy. Here is his picture. Tell him I have good news for him." After days of

search, they found him in a five-cent boarding-house. They notified the mother, and after he found his mother was coming, he went out to Lake Michigan and committed suicide. His body was hauled back to Massachusetts for burial. While the minister was preaching the funeral, the mother's mind gave way. She rushed to the coffin, put her arms around the boy and cried, "Oh, I killed my boy, and I fear his soul is lost." He might have been great in law, business or the pulpit if she had not turned him wrong at the critical hour.

I told you of two kinds of fathers; I want to tell you of two kinds of mothers, and I am through. One mother is always unkind to the little girl. The little girl comes in and says, "Mamma, can I have some scraps? I want to make a dress for my doll." The mother says, "Go away; I can't be bothered with you; it takes more clothes for your doll than it does for you." The little girl says, "Nobody loves me."

The other mother is a friend to the little girl. She says to her mother, "Can I have some scraps for my doll?" "Yes, mamma is glad to help you." She shows the little girl how to make the doll's dress. The little girl goes out to her playhouse and says, "My mamma is the best woman in the world." The next day she says, "Mamma, can I have the scissors?" "In

a moment, but before you go let us read a few verses from the good Book, the Bible." After reading some nice passages about little girls, the mother said, "Let us pray." She prayed that God would help the little girl and make her a good woman. Then she said, "Now, darling, you can have the scissors, but I want you to pray often." Out in her little playhouse she is praying, but what does she say? Listen. "O God, make me good like mamma."

XVII.

OUR PLEA

Man, pendulum-like, swings from extreme to extreme. We see this tendency in the individual with his hobbies, and trace it in the masses with their ever-varying and unreliable public opinion. We behold this tendency in the rise and fall of religious bodies, in their onward sweep across the centuries. In religion we are likely to overlook the points of agreement in our anxiety to find wherein we differ. Most of the cardinal points of Christianity are held in common by religious bodies. In this sermon I desire to state what we believe as a people. I shall not attempt to discuss these points, but try and state clearly our distinctive peculiarities.

We were sent into the world to restore the New Testament church. We were not called of God to evangelize the world. We are intensely evangelistic, because we believe that is one of the best ways to preach the truth. But others can evangelize; that is not our mission. Other people may build great universities, spend millions on the foreign field and erect mighty

temples, but we were sent to unite God's people. We were not sent to preach baptism. Others can do that. We preach it because we think we can never restore New Testament Christianity until we have the one baptism.

JESUS IS THE CHRIST.

We believe that Jesus is the Christ, the Son of God, and that he is the Saviour of the world. He is the only begotten Son. He is our Lord, Saviour, King, Advocate, the Way, the Truth and the Life. He is all and in all. In Christ, God has said all that he has to say to the race. All the evidence is in, and nothing more is to be given in this age. He is not only the truth, but he is all moral truth.

DIVISION OF THE BIBLE.

We believe that the Old and the New Testaments are both the inspired word of God, but that the New Testament is the exclusive book of authority. Everything that is necessary for the unconverted to do in order to become a Christian, and everything that is necessary for the Christian to do in order to go to heaven, is found in the New Testament. The Jews were governed by the law; we by the gospel. There is no command binding upon us that is not found in the New Testament.

The old law was nailed to the cross (Col.

2 : 14). Our country was once governed by the Articles of Confederation, but the Constitution supersedes these articles, and they now possess no binding force. There are laws now on the statute-books of Illinois that are similar to some of the colonial laws of Pennsylvania; but these laws are binding, not because they are found in the dead law of Pennsylvania, but because they are re-enacted into the new law of Illinois.

Commandments found in the Old Testament are found in the New; but they are binding upon us, not because they are found in the Old, but because they are re-enacted in the New Covenant.

NO HUMAN CREED.

We believe that all human creeds and confessions of faith are wrong and engender strife. All creeds have come out of controversy. We claim that the Bible *alone* is sufficient for our rule of faith and practice. If the creed contains more than is in the Bible, it contains too much; if it contains less than is in the Bible, it does not contain enough; if it contains just what is in the Bible, it is entirely unnecessary. We go to the Bible for our authority in church government, as well as to learn the plan of salvation. Whatever the Bible commands us to do, those things we do; what the Bible forbids, from

those things we refrain; where the Bible is silent, freedom of opinion. To make a creed is to belittle the Bible. Hundreds of persons have subscribed their names to creeds which they never believed.

THE CONFESSION.

The divine confession is: "Jesus is the Christ, the Son of God." This is the confession of Christendom. We do not ask the inquirer if he believes in the thirty-nine articles of faith, or the five points of Calvinism. Peter made this confession when he said: "Thou art the Christ, the Son of the living God" (Matt. 16: 16). Read also Acts 8: 36-38; Matt. 10: 32; Rom. 10: 10.

THE NAME.

We teach that the children of God should be known simply as Christians, and that the church should be called the church of Christ. Christ said, "Upon this rock I will build my church." This church, not established when Christ spoke, was to be Christ's church. When we use the phrase "of Christ" we have used a second-class element. We can change that second-class element to a first-class and say "Christian"; hence the "Church of Christ" and "Christian Church" are synonymous.

When I say the Reformation of Luther,

the thought is the same as if I had said the Lutheran Reformation. "The American Constitution" and the "Constitution of America" mean the same. The "Church of Christ" and "Christian Church" are the same in thought.

There is only one true church, and that is the church of Christ. It is his church, and should be called the church of Christ. The followers of Christ should be called Christians. Luke says, "The disciples were first called Christians at Antioch." Peter says, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on his behalf" (1 Pet. 4:16). The new version renders it "in this name." That is, glorify God in the name "Christian." By obeying Christ one becomes simply a Christian. Peter makes salvation depend upon a name (Acts 4:12). When men say there is nothing in a name, they do not mean it. Should a preacher baptize a candidate in the name of Paul, Luther or Calvin, it would not be valid baptism. Names are sacred. What would you think of a preacher who would baptize in the name of Beelzebub? There is something in a name. Christ is the Bridegroom. The church is the bride. The bride should wear the name of the Bridegroom.

A lady has no right to wear the name of her betrothed until the marriage ceremony is performed. For her to attempt to live with

him or wear his name before marriage would be very objectionable and sinful. But for her to refuse to wear his name after marriage would be an insult. No one has the right to wear the name "Christian" until he is married to Christ by complying to the forms of law. Equally certain is it that it is an insult to Christ for us to wear any party name after we have complied with the terms of the gospel. All party names are sinful. Hear Paul in 1 Cor. 1:12, 13. Hear Luther: "Do not call yourselves Lutherans, but call yourselves Christians." Hear Wesley: "I would to God all party names were forgotten." We positively reject all party names. We desire to be called simply Christians. Not the only Christians, but Christians only.

THE CHURCH.

No one denies that God has founded a government upon earth called the "kingdom of God," "kingdom of heaven," "church of God," "kingdom of God's dear Son," or "the body of Christ." But when this kingdom was established is in debate. Some say it was established before the foundation of the earth; others, in the days of Abraham; still others, in the days of John the Baptist. In the second chapter of Daniel, the prophet describes four universal kingdoms. The last of these was certainly the

Roman kingdom. Daniel says: "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed." Now, when Daniel spoke, the kingdom was not yet established. John came, crying: "Prepare, for the kingdom is at hand!" Not yet set up. Christ said: "Upon this rock I will build my church." The church was not yet founded. After Christ was buried, Luke tells us: "Joseph waited for the kingdom." It was not yet set up. Before his death Jesus taught but little about the kingdom. But the forty days between his death and ascension he explained to his apostles "the things pertaining to the kingdom of God"; that is, his future church. Just before his departure, his disciples said to him: "Wilt thou at this time again restore the kingdom of Israel?" The church was not yet organized. He gave the apostles the commission, and ascended to his Father. About ten days were spent in this glorious coronation. Jesus became king, and is now ready to rule his kingdom. On the day of Pentecost the Spirit came to guide the apostles into all truth, the first gospel sermon was preached and the church founded. Prior to this the church was spoken of as in the future. Now we hear of the church in existence. Immediately (Acts 2:47) the Spirit speaks of the church in existence. Great fear came upon all the church (Acts 5:11).

BAPTISM.

We believe that a penitent believer is the only proper subject of baptism.

That baptism, coupled with faith and repentance, is for the purpose of admission of the person baptized into the church.

As to the action of baptism, we believe that the immersion of a penitent believer in water, in the name of the Father, the Son and the Holy Spirit, is Christian baptism.

All Scriptural references point to immersion.

1. Jesus was baptized in Jordan (Mark 1:9).

2. After his baptism he came up out of the water (Matt. 3:16).

3. John baptized in Enon because there was much water (John 3:23).

4. Baptism represents a birth (John 3:5).

5. It represents a burial, a resurrection and a planting (Rom. 6:4, 5).

6. The evangelist Philip and the candidate, the eunuch, both went down into the water and came up out of it. Read Acts 8:36-39.

LORD'S SUPPER.

We meet on the first day of every week to break bread. In doing this we follow the example of the early church (Acts 20:7).

This communion was instituted by the Saviour (Luke 22:19, 20).

This communion is an individual matter. All Christians have a right to come to this communion, and a Christian has no right to say another Christian shall not eat. We are, therefore, opposed to close communion (1 Cor. 10: 16-21; 1 Cor. 11: 22-29).

CONVERSION.

We believe in a rational plan of salvation. Do what Jesus and the apostles commanded and you will be saved.

We are often asked: Do you believe in heart religion? Certainly. If a man's religion is not of the heart, it is not the religion of Christ. Yet, we do not believe in any mysticism. We believe in what the Bible calls heart religion.

The Bible says that we think and reason within our hearts.

That is the intellect.

The Bible says we love and hate within our hearts.

That is the affections.

It says we purpose within our heart.

That is the will.

So when a man is converted he is completely changed, in intellect, affections and will.

Faith changes his way of thinking; repentance, his will, and baptism, his state, and all combined change his relation toward God and make him a Christian. To many, conversion

is some mystery that no one can understand. Conversion is simply a change. In grammar we speak of converting the subject and predicate, which means that we change their position. In logic we convert the terms and premises. If we say a man has been converted to prohibition, all understand us. But when we say he has been converted to Christ, many connect with that act the miraculous.

He who has honestly believed upon the Lord, repented of his sins, confessed Christ publicly, and been baptized, has put on Christ, and hence has been converted. No one need wait for a voice from heaven, or a divine call. Jesus said, "Come unto me." That is a divine call. It is just as divine as if Jesus stood here to-day, or as if an angel spoke out of heaven. A son quarreled with his father, and went away from his father's house. Years passed, when the old father wrote: "My son, come home. I will give you the old mansion on the hill. Mother wants you to come. Inclosed find my check for $150. I will make it possible for you to come." The son, who had become a drunken wretch, was sitting in the shadow of a Western hotel when the letter reached him. As he read the letter, tears coursed down his cheeks. Said he: "Oh, I want to go home. I would like to see my father whom I love, but I do not know that he wants me to come. True,

here is the money. He asks me to come, he has made it possible, and says come, but I can not trust his word. If I was sure he wanted me, I would go. I will go and get my friends to petition to father to let me come, then I will write him a prayer asking him to let me come home." He goes to five men who write long petitions, then the son writes: "Father, I received your letter. You told me to come home, but I pray you to let me come." In a few days the letter reaches the father. His hand trembles as he breaks the seal. The first petition is from a stranger, the second and on to the fifth. Then he reads the letter from his son, and says: "Mother, our son is either insane or else he mocks our word. We told him to come, and now he writes that he does not know that we want him to come. He does not believe our word." To-day many persons, instead of taking Jesus at his word and coming at once, are praying God to let them come. Others shout and agonize and quarrel with God because he does not send convicting power, when Jesus said, "Come, for all things are now ready." If you believe him, accept him at once.

THE HOLY SPIRIT.

We believe in the personality of the Holy Spirit. He is not an emotion or sentiment, but

a thinking intelligence. He can be grieved, rejected or resisted. He is the third person of the Trinity.

In conversion the Spirit operates through the Word. He has told us what to do to be saved. God has ordained that the gospel is the power of God unto salvation as certainly as he has ordained that food must appease hunger.

WE ARE RIGHT AND CAN NOT BE WRONG.

The denominations may be right or they may be wrong; we are right in doctrine and can not be wrong. It may be right or it may be wrong to make a human creed. We are right in taking the Bible as our rule of faith and practice. The creed says the Bible is the last appeal. We say it is the first and the only appeal. It may be right to wear a party name; it may be wrong. We are right in wearing the name of Christian. If we say to a Methodist brother, "You are not a Baptist; you are not an Adventist; you are not a Congregationalist," to each he will pleasantly say, "No." But if we say, "You are not a Christian," he will quickly resent it. The name "Christian" is not in dispute. All wear it willingly.

If you have a doubt, *you,* and not *God,* are responsible for that doubt. Sprinkling may be right (for argument's sake), or it may be wrong. All admit immersion is valid baptism.

We are right, and can not be wrong in practicing only immersion.

Our whole plea may be summed up in two sentences:

1. The union of all God's people upon the Bible.

2. A rational plan of salvation.

XVIII.

FAITH AND OPINION

Faith is a matter of divine statement—what God says on any question. Opinion is what is inferred. One is essential; the other, non-essential. Whatever the Bible commands is a matter of faith; where it is silent there is freedom of opinion. Our opinions are unimportant. God said to Abraham, "Go and offer Isaac." Abraham thought that if he would kill his son, God would raise him from the dead. His opinion was wrong, but his obedience was right. I am not much interested in the different opinions about baptism. Go on and do what God tells you to do.

Many foolish things have been made tests of fellowship. Most of them are mere opinions. The kind of clothing—hat or coat—that we wear has been made a test of fellowship. The nature of our music has been made a test of fellowship. Feet-washing has been made a test of entering into Christ. Even the manner of doing it has been made important.

Churches have been divided upon the dress custom. In Pennsylvania one party insisted that

it was wrong to wear double buttons, while others insisted it was right. So there were single-button Christians and double-button Christians, while others declared all buttons pagan customs, and would have nothing but hooks and eyes. So the third division came—hooks-and-eyes Christians. A new church house was built. One party wanted to put a weathercock on the steeple, while the other insisted on hoisting a rooster. They divided, and one had a rooster and the other a weathercock.

Some have made hereditary sin a test of fellowship. Of course the Bible says nothing about hereditary sin. That is the doctrine of the creed. Total depravity has been made an essential. You can believe all five points of Calvinism, or reject all of them, and be saved. You can believe in the sleep of the soul, a final judgment, the millennial dawn or perfection, and be saved. You can reject all of them, as the doctrinal schools teach them, and go to heaven. You can get to heaven and be opposed or in favor of the organ; neither is essential.

Where the Bible speaks we speak. Whatever the Bible commands us to do we do. What it commands us not to do we do not. Where the Bible is silent we are silent. Many things have crept into our theology that are not found in the Bible. Some people actually think these things that they hear preached and read in the

creeds are Bible truth. The Bible does not teach infant baptism, infant membership, miraculous conversion, saved by faith *only*, and many other theories found in human creeds. That Jesus is the Son of God, that he died and arose from the dead, and that all authority is given unto him, are matters of faith. When God commands we must ask no questions. It is his to command; it is ours to obey.

XIX.

FRAGMENTS

VACANT-LOT EVANGELISM.

Surely this is a testing-time for our evangelism.

Unless the union meetings are followed by clear gospel teaching, they will be our ruin. The full gospel can not be preached in a union meeting. Men may claim it, but they are mistaken. To claim it does not change the fact.

W. T. Brooks, one of our sane men and a great preacher, says: "I am glad to get back among my own brothers, where I can preach a full gospel."

Roger Fife says: "No man can preach a full gospel in a union meeting."

After a fair trial, Herbert Yeuell says: "The gospel in its fullness can not be preached in a union meeting."

Bro. Vawter has gone one beyond my knowledge, and has found a "vacant-lot" evangelism. Vawter finds cards signed with numbers on vacant lots. A bunch of politicians was sent to

the penitentiary because they registered votes upon vacant lots.

In my book on delusions I put this statement at the head of the chapter on "superstitions": "Don't believe all you hear; investigate." An evangelist stretches the truth many times in his lust for numbers. There are two evils that follow union evangelism:

1. A liberality among our own people that undermines our plea and endangers New Testament teaching. I began a meeting in an Eastern city where a wild evangelist had *turned thousands* to the Lord. Before I had preached one sermon, an elder introduced an M. E. preacher to me, and said: "Here is one of our preachers, a good Methodist. We have grown broad in the last six weeks, and the brother has come to help you conduct the meeting. I trust nothing will be said that will mar the sweet fellowship that exists." He was broader than the New Testament. But that sweet fellowship did not prevent one of the preachers from making a bitter attack upon our teaching, and persuading some of our members to take membership in his big church.

We have some people—preachers—who are for compromise. They welcome the meetings that preach a liberal gospel. They favor admitting to their congregations those who have not been baptized. They therefore urge the

liberal meetings, and preaching that does not preach. I once rejoiced that some of our preachers had been called to hold union meetings. After following five union meetings held by one evangelist, I am sure every one of them weakens the faith of many of our people, and does more real harm to our cause than when conducted by a denominational evangelist.

2. A false doctrine touching conversion. In my life I have seen three phases of evangelism. In the first, ecstasy played havoc. I have seen twenty people lying unconscious on the floor. To speak against that evangelism was to be condemned as a heretic. Then came the mourners'-bench revival. Shouting and excitement characterized these meetings. For one hundred years we struggled to check this fanaticism, and to teach that a man was not converted because he swooned. We showed that conversion was a process, and not emotion. But when we denied that a man was converted because he became excited to frenzy, we were charged with fighting against God. It was unpopular to oppose these meetings. They were then thought to be manifestations of God's power.

We are now in another form of revivalism. It is a hand-clapping, card-signing revivalism. A man was not converted because he went into ecstasy, neither is a man converted because he comes forward, cheered on by laughter and

hand-clapping, and signs a card. Yet it is very unpopular to teach that these men who come forward under these circumstances are not converted. We hear it said, "One thousand converted in one day," when there was not one convert. We may have to spend a quarter of a century to correct this false card-signing, vacant-lot revivalism.

PROOF FURNISHED PROVED.

Some time ago, in a note to the *Standard*, I said that forty of our preachers, filling the pulpits of some of our large churches, were in favor of admitting the unimmersed to the fellowship of the local congregations. I based my conclusions upon the articles that appeared in the *Century* on the questionnaire, "Did the Berkeley Church do wrong in admitting the unbaptized?" and in conversation and private correspondence with these men. This raised the cry, "Furnish proof." In my rejoinder I quoted thirty men. These quotations were exact. I did not quote some of the most radical things some of them said. Many of them are my friends. I merely quoted to classify them.

An avalanche of protest came. Some said: "Surely you misunderstand these brothers." The whole matter can easily be settled. Let any or all of them say, "I am not in favor of admitting the unimmersed into the fellowship

of the local congregation." That will settle the whole affair. But here I will prophesy that not three will say it. They have gone on record in private conversation and in letters. They can not escape now, unless they repent and return to the divine teaching contained in the New Testament.

Of the letters that I have received most of them comment highly, some condemn severely, while others state that the publicity is unwise. One brother, whose fine judgment I respect highly, says: "This questionnaire had no great notoriety. It was read only by a few." But this discussion was sent to every college, and its merits were discussed by students and teachers everywhere. Those who criticize generally sputter, and don't argue. You can turn a lamp up so high that it gives no light—it sputters. Many preachers, instead of arguing a question, turn their lamp of contention up so high that it sputters.

Among the many protests, the most severe comes from California, where their religion is as restless as the ocean that washes their shores. These critics say: "You read out of the church all who do not agree with you; you say no one is a Christian unless he belongs to the church to which you belong." These loose-thinking people never can learn that there is a spiritual house that we call the church. When I spoke

of the church of Christ I never referred to this current Reformation, to that band of one million and a half Christians only. I referred to the church that was constituted on the day of Pentecost. To that church belonged Philip, Stephen, Polycarp, Tertullian, and all the people in all ages who have been adopted into Christ. In that church are all who are in Christ. This church is the body of Christ, the family of God, a spiritual house, the kingdom of his dear Son and the bride of the Redeemer. There never was a Christian on earth that was not in the body of Christ, the church. Paul realized that to persecute the church was to persecute Christ. No one who reasons will ever separate the church from the Christ. With this understanding of the subject, any one that knows the Scriptures will admit that a man can not be a Christian without belonging to the church of Christ—the church universal. It seems impossible for some people to think only as they think, through the head of Rome. They can not think of the church only as they see it in organization and with officers.

The church universal has no abiding-place on earth. It can not assemble, transact business or act authoritatively. It is a spiritual household. The local congregation is entirely a different body. It has officers and can transact business. When I use the phrase, "the church

of Christ," I use it referring to God's people—all who have obeyed him in all ages. Try and think of the church free from all denominationalism.

If one thousand men and women in India should obey the gospel message, and meet for worship and work, they constitute the church of Christ worshiping there. They are members of the church of Christ. Because they are members of Christ's church only, they do not read other Christians out of the church. If one-half of them depart and take a party name, the five hundred remaining are still Christians only, and belong to Christ's church. If millions of religious people wear denominational names—Catholics, Lutherans and Universalists—that does not hinder us from wearing the name "Christian" and belonging to Christ's church. The five hundred who took a party name may still belong to the church of Christ, but they wear two names and hold membership in two bodies. They are bi-religionists.

I have no sympathy with these men who are always talking about the pious unimmersed and the unpious immersed. Why praise either? We came to this world to defend, exalt and encourage the pious immersed. I am not in sympathy with that other sentiment that speaks of the pious unimmersed Christians and the immersed hypocrites. Such language borders on blas-

phemy. We came to call men to Christ, and when they come to him they are right in obedience and right in life both. Some, in their contention, seem to convey the idea that the pious unimmersed are more spiritual than the obedient. This sentiment is false and sinful. The most spiritual and godly people on earth are those who have obeyed Him, and who humbly bow to his authority.

There is not a band of people on earth more pious, spiritual and godly than that company of people that wears no name but Christian and belongs to no church but Christ's. Oh, that our speakers in conventions and congresses would exalt our plea instead of belittling it! It is said that one of our speakers in Chicago proclaimed that the unpious immersed were associate members, while the pious unimmersed were the regular members. *Who said that?* Shall we trust our millions in the hands of such irreverent men? We come not to defend the unpious immersed nor the pious unimmersed. Both are wrong. We come to defend the position that a man must be right in form and in life, right in obedience and right in character.

It is a question whether a man can be spiritual who has not obeyed the Spirit's commands. To manifest the spirit of an American does not make one a citizen of the United States. He must be adopted. He manifests

the Spirit of Christ best who obeys him. Cornelius was a pious unimmersed man, but he was not a Christian. The angel, the preacher and God took part in changing this man, who was right in life—as the world calls right—from a pious unimmersed Gentile to a pious immersed Christian. We want men who are right in life and right in obedience; men who will speak well of the obedient in Christ and quit flirting with the unimmersed.

The church is Christ's body. All Christians are in his body—the church. Does any one deny this proposition? I do not admit that all the people in the religious denominations are Christians; nor do I admit that all religious denominations are churches of Christ. In the denominations are Christians, but that does not make that body the church of Christ. There are Christians in the Endeavor societies, but the Endeavor societies do not constitute the church. I never talked to a man for a minute on this subject but that he admitted that somewhere we must draw the line, and say: "This religious body is not the church of Christ." We must draw the line between the Jewish assembly and the church of Christ.

Can a man be a Christian without belonging to the body of Christ? No. Can he be a Christian without belonging to the Hindoo Church? Yes. Can he be a Christian without

belonging to the church of Christ? No. Can he be a Christian without belonging to the Mohammedan Church? Yes. Therefore the Mohammedan Church, as such, is not the church of Christ. Can a man be a Christian without belonging to the Mormon Church, Christian Science Church or Unitarian Church? Yes. Then these religious societies are not, *per se*, the church of Christ. Can a man be a Christian without belonging to the M. E. Church? Yes. They admit it. The M. E. Church, *per se*, is not the church of Christ. Within that congregation of one thousand there may be six hundred obedient people, hence six hundred Christians. If these six hundred obedient believers withdraw from that society, the candlestick would be removed, and the four hundred left behind would not constitute the church. We can not admit to fellowship those whom Jesus has not already admitted to his body—the church.

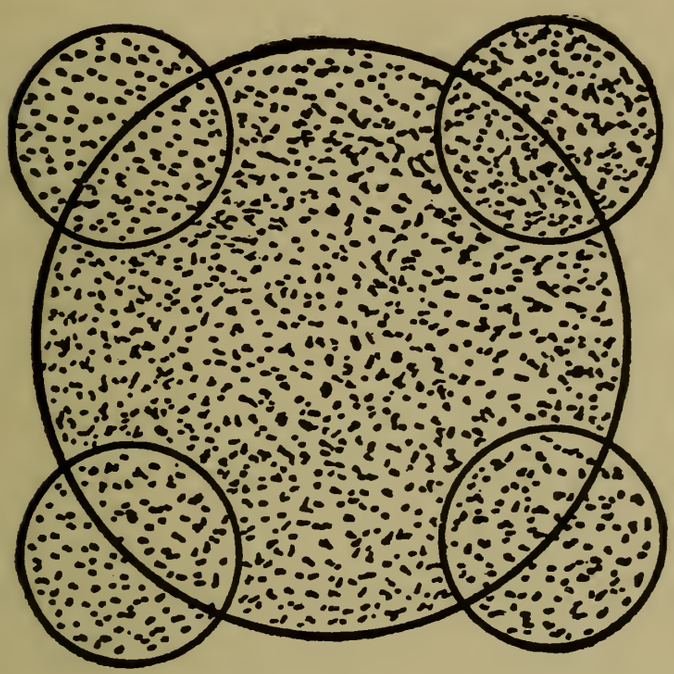
THE CIRCLE SERMON.

I use this circle illustration to refute the fallacy that the denominations are churches of Christ. He who claims that all the denominations are churches of Christ will somewhere draw the line himself. The church is used in two senses in the New Testament—the church universal and the local congregation. Now, is the Catholic Church the church universal? No.

Is it a local congregation? No. Was it the church of Christ that murdered fifty millions of Christians in the Middle Ages? No. It was the Catholic hierarchy, not the church. All denominations are human organizations. Suppose five hundred men hear the gospel preached and accept it and put on Christ. What are they? Christians. They are in the large circle and in Christ's church. Suppose one hundred go out and organize a Lutheran church, what are they now? They are Christians, of course, and in Christ's church. They are in the small circle, but also in the large circle. Suppose one hundred attach themselves to these hundred Christians, but refuse to obey the gospel; what is the result? They are merely Lutherans, and in the outside of the little circle only, but not in the big circle. Now what have you? Some who are Christians only, some who are Christians and Lutherans, and some Lutherans only. Some are in the Lutheran Church only, outside of the small circle; some in the Lutheran Church and in the church of Christ both, while others are in the Lutheran Church only. Therefore the Lutheran Church, *per se,* is not the church of Christ. I am indebted to J. W. Holsapple for this arrangement.

The large circle represents the church, within which are all of God's children. The smaller circles represent the denominations,

whose members may or may not be in the kingdom. Those who have complied with God's law of adoption are in his kingdom because of said compliance, while those who have not complied therewith may be members of a denomination, though not in the church. These latter are represented by the dots within the smaller circles, but without the larger one; the former by the dots within the larger circle, whether within or without the smaller ones. By erasing the smaller circles you destroy no part of the kingdom of God, but remove the barriers which separate God's children. The principal purpose of the Restoration movement is to eliminate from the kingdom of God all non-essentials, and, indeed, everything which would in any way hinder the fullest and freest fellowship among its citizens.



THE INTERPOLATION FALLACY.

By interpolation we mean inserting spurious passages into manuscripts or books. The words

have been inserted by mistake or by fraud. Whenever the schools of the new learning come to passages that interfere with their fallacious interpretation, they set them aside by the convenient word "interpolation." When asked to explain how these passages were inserted, they tell us copyists inserted them. They tell us it is easy to make mistakes. It is easy to omit. It is difficult to insert. Again, when some passage interferes with their vanity, they say flippantly: "This is unlike Jesus. He never said it. It is an interpolation."

A man who spent many years copying court records said: "In copying records, a few times I repeated sentences and often omitted words, but not once did I insert a passage or word. It would have been impossible to have inserted new sentences by mistake. To insert passages on purpose would have been criminal." To omit words would have been easy.

Some critics reject Matt. 28:18-20; Mark 16:15-19; John 3:5; John 8:7-11, and other passages, as spurious. They conclude that because some manuscripts do not contain them, they are spurious. Suppose we have two hundred manuscripts: One hundred contain certain passages and one hundred omit them. What would be the conclusion of all unbiased critics? Assuredly they would say, "These passages have been omitted from the manuscripts; and

not inserted into the one hundred that contain them."

It is easy to omit. It is difficult to insert. Suppose we find a few copies of the Constitution that do not contain Article V., while many other copies do contain this article. We would conclude that the printers had omitted the article, and not that it had been inserted into the other copies, either by mistake or purposely. We have hundreds of manuscripts, some original Greek ones, that contain the great constitution of the church—the commission. This commission has been with us for fifteen hundred years. Early Christians quoted it and manuscripts contained it. Immediately after the church was constituted the apostles began to proclaim the commands in the commission. They said, "Believe, repent, be baptized." They obtained their authority from the commission given to them by Jesus.

If not from Christ, whence came the commission? Would any interpolator be so presumptuous as to say, "All authority is given unto me"? If it had been an interpolation, it would have been detected at once. Some tell us it came about because the Scriptures were in fragments, and gathered up by compilers. But who originated the words, "Go into all the world and preach the gospel"? If in a fragment, whence the fragment? These advanced

thinkers, who think themselves out of the New Testament, reject the virgin birth, because to them it is not reasonable. The prophet says Christ was to be born of a virgin. Matthew and Mark say he was born of a virgin. John says he is the only begotten Son. If these four witnesses are not to be credited on the birth of Christ, why accept them on the resurrection?

Jesus gave the great commission. To destroy it is to destroy Christianity. Skeptics may assault it and schools of philosophy may reject it, but it will stand. Do not worry because scholarship rejects Jesus. It always did. It was the schools of learning that shouted, "Away with him! Crucify him!" It was the philosophers who tried to find out God by reason that hindered the advance of Christianity. It is the great schools of learning that say Christianity is a failure, and university men who ridicule faith and declare for trial marriage and other follies. In order to learn divine truth, any one must sit at the feet of Jesus. Presumptuous scholarship will not do it. The scholar has no pre-eminence over the common man. All must sit at Jesus' feet in order to learn of him.

WE MUST GO WHERE THE DENOMINATIONS ARE THICKEST.

God called Luther to preach to the Catholics. He went where the Catholics were the

thickest. He would have been a recreant if he had gone only where the Catholics were too weak to care for the religious interests. He might have started a mission in Finland or organized a Lutheran church in Morocco, but he was not called to do that. He was called to reform Catholicism, and, if possible, destroy it.

John Wesley was called of God to reform the Episcopalians. He must go to them and where they were thickest. If he had federated with them, the great wave of Methodist enthusiasm and prayer would never have started.

Just as sure as Luther was sent to the Catholics, and Wesley to the Episcopalians, we are called of God to preach to the denominations. *We must go where they are the thickest.* To federate means stagnation and the disappearing of our plea. We must not stand with them, but preach to them. We must place the ax at the root of the tree of denominationalism, and never cease chopping till the old tree falls and decays.

If there is a town of five hundred people with one church, and another town of the same size with five churches, we must go where the five are. It is overchurched, and we must go to eliminate. The one church can take care of the religious interests better than the five can. One boil on the body is better than five.

In my early days of evangelism I went to a town of six hundred people, where there were

seven church houses. The cry came from every corner, "We have too many churches now." One of our district officers said: "You have zeal without knowledge. Let these people alone." That preacher soon abandoned us. I preached but three weeks, and about sixty people became Christians and became members of Christ's church. Two years ago I was in the same town. There are but two church houses in that town now. There are twice as many members in the church of Christ in that town this day as there were in all seven churches before primitive Christianity entered there. We have a fine church house that seats six hundred people, and a Sunday school of four hundred. We are working and praying that soon there will be but one church.

I am afraid that some of our secretaries have not caught that vision. Some of them lament because we go where the denominations can care for the religious interests. They ridicule because six or eight brethren plead for help. They say: "Worship with these good Christian people where you are. We have great interests elsewhere. We must go to that unchurched community." But God called us to preach to the denominations. Peter went where the Jews were the thickest. If Judaism was a sin then, it is a sin now. Every Advent has gone back to Jewish worship, hence fallen from grace, and

Christ will profit them nothing. Think of John T. Johnson, Walter Scott or Alexander Campbell refusing to preach where the denominations were able to care for the religious interests. They never talked about eliminating some of our weak congregations because they were not remunerative. We should increase congregations, and not decrease them. Peter was sent to preach to the Jews, and Paul to the Gentiles, Luther to the Catholics, Wesley to the Episcopalians, and we are called of God to preach to the denominations. Go where they are the thickest.

XX.

ILLUSTRATIONS AND SAYINGS

In concluding this volume I give a few illustrations. In the sermons and lectures are many illustrations, and they are of much higher value when they are in the body of the sermon, and teach the lesson under consideration much better than when alone. An illustration standing alone is of little value. The illustration must clinch the point. One illustration to the point is worth one hundred used in a random way. Some preachers overillustrate. They use the scissors too much and brain too little. Think more; clip less. Too many illustrations encumber and confuse. Draw your illustrations largely from your own life, but tell the truth about them.

In presenting these few illustrations, I get most of them out of my own experiences. Others I have been using for twenty years, and have no knowledge where I got them. Some of them I have made my own by remodeling and eliminating. Some illustrations that fill six or eight pages in some book, I cut down to a few sentences. Tedious illustrations should be left in

the story-books. A good illustration used in the wrong place has compelled preachers to resign.

What is said here will apply with equal force to evangelist, minister and all Christians.

1. The evangelist should not do anything in the present that may react against him or the church in the future. Present effects and little triumphs in trivial affairs may gratify vanity, but reaction will come. There are victories more terrible than defeat; successes worse than failures; and there are brilliant devils that dazzle the world as well as brilliant heroes.

Many foolish things have been said and done under emotionalism that have shamed honest men. Excess in feeling and speech has made the simple gospel ludicrous to the thinking people. It is easy to influence the young under intense excitement. It is easy to gather a hundred children together, tell touching stories, and get them to do almost anything. Ask all to hold up their hands that want to go to heaven, and all will act in concert. Then tell all to stand who want to obey Jesus. Nearly all will do this. Now, that method is not honest. I believe in evangelizing among the children, but it must be a concerted action among preacher, evangelist and parent. A quiet, serious conversation with children, explaining to them what it means to be a Christian, is far better. It is

unfortunate in the Christian life not to be able to point back to the time when you gave your heart willingly to the Lord.

What is true of children is true of adults. I can deliver a sermon at a Y. M. C. A. meeting, and get nearly all present to *stand up for the Lord,* as the phrase, so often used, expresses it. Not one in ten has any clear opinion of what he is doing. Much of this playing at confession reacts against Christian work. To call these people converts is to misstate the truth, and to injure the seeker in his efforts to become a Christian.

2. All coarse, silly and irreverent language should be avoided. Some of the language and illustrations used by some evangelists at men's meetings are disgraces. Leave these things to teachers, parents and physicians. Let your language be chaste. I have heard the vulgar street rabble repeating the filthy jokes heard at a men's meeting. These meetings lower and cheapen religion. The Christianity of Christ is clean. By telling some vulgar joke you may hear the rabble laugh in derision, but you have not pointed any one to Jesus.

3. Illustrations, anecdotes and wit have their place in evangelism, but they may be used in such a manner as to do harm.

(1) The illustration should be dignified and chaste.

(2) The joke should teach a truth. To tell a story for the sake of the story is unpardonable. Wit at the beginning of a sermon, in order to get attention, and make plain the theme, is proper; but when you come to the last appeal, frivolity and mirth must give way to earnestness and solemnity. Sing in lofty strains.

4. Illustrations are valuable. The best illustrations are found in the Bible. A Bible story never grows old. A passage of Scripture, in explaining the illustration, adds force. Biography and history furnish a rich field for illustration.

Let your illustrations be true to history. You may tell the story of William Tell, Pocahontas, or the battle of Thermopylæ, without discussing the facts of these stories. It is historically true to relate them. But if one says that the battle of Issus was fought in Egypt 200 A. D., he is historically wrong. I heard an orator give an incident in the life of Douglas, *under Grant's administration.* Douglas had been dead many years. I heard an evangelist tell the story of the lost ship, "Central America," and he was incorrect as to place, time and results. Be accurate.

The preaching of the evangelist should be of a high moral tone. His preaching should elevate the speech, tastes and deportment of the people who hear him. Sit at the feet of

Jesus, and learn of him; then your conversation will be pure, loving and elevating. Your hearers will know that you have been with Jesus.

ILLUSTRATIONS

IT IS A GREAT PRIVILEGE TO BE A CHRISTIAN.

1. To be a Christian is the grandest privilege allotted to men. I would rather be a Christian than be Governor or President. When I was a young man I went to Illinois and took sick. There was not one person in the town that I knew. I was a stranger in a strange land. I heard the doctors talking about me. They said, "It is a very bad case." They thought I was sleeping. As they left the room I heard Dr. Shepherd say to one of the students, "It is a dangerous case." I turned my face to the wall and sobbed myself to sleep. I heard my door open. I was too tired and sick to move. Finally I felt two hands placed on my face, and I heard these words, "Is this Brother Coombs?" Oh, how sweet that word "brother" sounded, in that supposed dying-hour. I replied that that was my name. He then, in a low, deep voice, said: "I am Elder John Darst. You are my brother, and I have come to care for you." When we are going through the dark valley, Jesus will lighten the way and say: "I am your Elder Brother. I will take care of you."

2. When I was a mere lad my mother came

to me and said: "They are trying to take the old farm away from us. I must go to Lebanon and see if I can save it. You stay at home and keep things straight." She had not been gone but a few moments until I saw the leaves on fire. I knew in a short time the fire would reach the fields, and our wheat, oats and gardens would be destroyed unless the fire was put out. Bare-headed and barefooted, I fought that fire until my hands were blistered and my feet bleeding. I finally put it out, and on my way to the house I saw the cattle had torn away the fence and were in the field destroying the corn. I worked two hours more, and when I had rebuilt the fence I went to the house and lay down in the summer kitchen and fell asleep. It was night when mother came home. She called, but I was sound asleep. She found me and said, "What have you been doing since I left?" I was a little afraid she would think I had not been faithful. But when I told her of the struggles I had made, I saw tears in her eyes, and she said gently, "You have done well, my child." Oh, if faithful, when we get up yonder, Jesus will lovingly say, "You have done well, my child."

3. A Roman embassador carried a message to a rebellious king. The king hesitated. The embassador drew a circle around him in the sand and said, "Decide before you pass out of this

circle." The king dallied no longer. Will you decide while you read this article? You have dallied, hesitated and quibbled long enough. *Decide now.* To refuse to accept Jesus is to decide against him. Why should you hesitate whether you will spend eternity in heaven or be banished from the presence of God forever? Oh, friend, come to Christ. Then you will be safe now and safe in eternity. The joy-bells of heaven will ring if you will decide for Christ.

WE WILL SING THE NEW SONG.

4. I went into the forest one morning before daylight. Everything was as still as death, not even a leaf stirring. Then far away I heard a little twitter. Then a bird in the treetop sang out sweetly. This woke up another, and that, another. Finally the choral outburst came, and the whole forest was full of sweet melody. We have heard a few feeble notes in evangelism. Here, fifty; there, one hundred, and again a thousand, have come to Christ. But the great shout of victory has not yet come. But it will come when all of God's people are one, and the only test of admission into Christ is a complete surrender to our Lord and Master. Then thousands will sing the new song.

THE "ROYAL CHARTER."

5. We read the story of that ship, the "Royal Charter," that touched in every harbor on earth.

It had gone around the world and was now crossing the sea from Queenstown to Liverpool. It had cruised for six years and is now in sight of home. Six hundred were on board. When it passed the curve it ran upon the breakers and went to the bottom of the sea. Dr. Taylor, the preacher, was asked to break the sad news to the captain's wife. When he rang the bell the little girl sprang into his arms and shouted, "Papa! papa!"

"I am not your father; this is the preacher. I have come to see your mother."

"Oh, Doctor, you must stay for dinner. Have you heard the news? The 'Royal Charter' is in sight, and father is coming home."

Just at that moment the mother came out and shouted: "Dr. Taylor, have you heard the news? The 'Royal Charter' is in, and my husband will be here in a moment." She gazed down the street to see him.

Then Dr. Taylor said: "Madam, the 'Royal Charter' has gone to the bottom of the sea. All are lost. Your husband is gone."

She gave one cry and swooned. They worked with her two hours, and when she came to consciousness she cried: "Oh, so near home, and yet lost!"

That is the condition of many men and women. So near the kingdom, and yet lost.

If a man rejects Jesus, he rejects his

divinely appointed King. I charge him with high treason against his divinely anointed King. If you are out of Christ, you are a traitor to your Lord.

EASY TO BE A CHRISTIAN.

6. It is easier to be a Christian than it is to be a sinner. It is easier to do right than it is to do wrong. Go to that man in the gutter. Ask him if it is easy to be a servant of sin. He will say, "No; I am now suffering the torments of hell." Ask this old saint who has served Jesus fifty years if Jesus is a hard Master. He will tell you that Jesus is an easy Master.

GOOD WELL.

7. When Mrs. Coombs and I went to housekeeping we rented a house, and the owner said there was a good well on the place. It was a good well, but it had two defects: It went dry in the summer and froze up in the winter. It was a good well, but we could get no water out of it. There are some people who are good, but we can not get any service out of them. They are so good that they are good for nothing.

CLASSIC SINGERS.

8. If Peter on Pentecost had secured a classic singer from Greece, a quartet of Pharisees and a chorus of Sadducees, no one would have

cried, "What must I do?" An invitation on that day sung to the tune, "When the Swallows Homeward Fly," would not have made Pentecost heroic.

GREEDY FOR HELL.

9. Some people seem to be greedy for hell. They are not willing to let time take them down to a rich old age, but they are wearing out their bodies in sin.

Young man, with vile companions, a bottle of whisky and a dashing automobile, you may get to hell quicker, but when you get there you will not enjoy it any better than if you had walked.

YOU HAVE DONE WELL.

10. The steamer "Lady Elgin" was wrecked in a storm on Lake Michigan. Among those who went to the rescue was a student named Ed. Spencer. Returning to the vessel again and again, he brought seventeen people to safety. Weary with cold and exposure, he fell exhausted on the shore. Loving hands carried him to the college and worked to restore consciousness. With the return of his reason his fellow-students began to praise him and rejoice over the wonderful work he had done in rescuing so many from the wreck. With tears he answered: "Don't, boys, don't praise; just tell me: did I

do my best?" In this Christian warfare let every Christian do his best.

THE MAN WHO SINGS PRAYER-MEETING BASS.

Now, please understand me,
He's a very good man,
Always right there in his place;
And sings with a spirit—
So say all who hear it—
But still it's just prayer-meeting bass.

If a repeat he should try
Like the "Sweet By and By,"
He comes down like a horse in a race;
If he misses a tone,
He makes one of his own,
And fills in with prayer-meeting bass.

He does not even shirk
To do solo work
In a pinch, as is often the case;
When our paid basso strikes,
And in a huff off he hikes,
We fall back on our prayer-meeting bass.

Then, when fails charming Anna,
He takes up soprano,
And sings till he's red in the face;
If his tones are quite flat,
We know right where he's at,
And swear by our prayer-meeting bass.

When he reaches the gate
Where St. Peter doth wait,
He'll be quickly assigned to a place;
Not a doubt or a fear—
His title is clear—
He'll win out with his prayer-meeting bass.

—*Isabella McArthur.*

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